

# Historical Rarities. &c.



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3. Andri: Battsels deliverance in his  
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# HISTORICAL RARITIES AND CURIOUS **Observations** DOMESTICK & FOREIGN.

Containing Fifty three several Remarks; viz. 1. The miraculous and strange Adventures and Deliverances of one *Andrew Battel of Leigh in Essex*. 2. A strange Deliverance of an English-man from a Desolate Island near *Scotland*, wherein he had long continued in extreame Penury and Misery. 3. A strange Adventure of some English-men in the recovery of their own Freedom, and a Ship called the Exchange of *Bristol*, from the Turkish Pirates of *Algiers*. 4. A notable Story of *Edgar King of England*, and how he was revenged on him that circumvented him. 5. The Story of *Macbeth King of Scotland*. 6. Of a Costermongers Daughter that came to be Sultaneſs to the *Grand Seignior of Constantinople*. 7. Historical Observations out of several Authors. 8. A Description of *Greenland* and the Inhabitants thereof. 9. Several Varieties of the *West Indies*. 10. Several Rarities of divers Countries. 11. Of a mirthful Custom used at *Dunmow in Essex*. 12. Of what we find in credible Authors concerning *Guy Earl of Warwick*. 13. The Life of *St. Patrick the Irish Apostle*. 14. The Murther of *Duffe King of Scotland*, and how miraculously it came to be discovered. 15. The Cruelty of *Albovine King of Lombardy* to his Queen *Rosamond*, and how she was revenged of him. 16. The Miseries of enforced Marriage, exemplified in a Story of a Knight in *Warwick-shire*, who was murdered by his own Lady. With Thirty seven more several Histories, very pleasant and delightful.

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Collected out of Approved Authors, By *William Winstanley*,  
Author of *England's Worthies*.

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*London*, Printed for *Rowland Reynolds*, next door to the  
Middle Exchange in the *Strand*. 1684.



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To the Noble and Generous,

T H E

Pattern and Parron of Laudable  
Endeavours,

Sir THOMAS MIDDLETON,

Of Stansted Montfichet, Knight.

Honoured Sir,

**T**WO things have emboldened  
me to dedicate this Book un-  
to you, the one is, your known  
Abilities to approve or reject what  
is good or bad in Histories, wherein  
your Judgment appears as sound and  
clear as the Sun is perspicuous in a  
serene day; so that we may say of you,  
as the Romanists in other things, of  
A 2 their

## The Epistle Dedicatory.

their Arch-Priest, that you are therein infallible. The other drift of my ambition in this Dedication is, to make a publick expression of the Love and Service I bear to your self and Noble Family, which for many Ages hath flourished in honour and best repute; and which caused you to be chosen one of the Senators of this flourishing Kingdom. To these I might add a third, that under your worthy Patronage others might be profited thereby, especially two sorts of People; First, those who have not money to buy great Volumes, and by that means are destitute of helps from such Books which should conduce to a general knowledge of History; and then most Volumes treating  
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## The Epistle Dedicatory.

onely of one continued subject, without the help of a great many, they cannot attain to a perfection in the general. Secondly, for those who have not time to peruse such voluminous Authors, herein may they be instructed with the marrow and quintessence of what others more largely treat of, like a little Watch, shewing the time of the day as well as a great Clock. I suppose it needless to treat of the benefit and pleasure of these miscellaneous Histories, since variety gives the greatest pleasure to most sorts of People; When doth the Earth appear in its greatest glory, but in the month of May, when Lady Flora hath diaper'd the Meads with variety of flowers? Our Comedies would  
not

## The Epistle Dedicatory.

not give such general content, were they composed of one continued Subject, and not intermixed with several Humours. History is the mirror for us to look in, which represents to us, things past as if they were present, and enables us to make a rational conjecture of things to come. In brief, there is nothing compleats a Gentleman so much as the knowledge of History, nor no kind of History so much as these miscellaneous Discourses. Deign Sir, to accept hereof as a mite of accknowledgment of the respects born to your worthy self, by,

Your humbly devoted Servant

William Winstanley.

# The PREFACE TO THE R E A D E R.

**O**N E calls History the Work-mistress of Experience, and Mother of Prudence; It is the general Treasury of times past, present, and a lively pattern of things to come; It is that which reinforces Antiquity from her ruines, and makes the gray head of Time white again. *History* (says *Sir Walter Raleigh*) makes us acquainted with our dead Ancestors, delivering us their Memory and Fame; out of it we gather a Policy no less otherwise than Eternal, by the comparison and application of other mens fore-past Miseries with our own like Errors and ill Deservings. Skill in History makes a Young Man to be Ancient without Wrinkles or gray Hairs, when ignorant Age is contemned and despised. Learning is such a precious Jewel, that it was highly honoured even among the Heathens themselves. *Polybius* that

*The Preface to the Reader.*

wrote the Roman History, and their Wars with the Carthaginians, was honoured with a Statue on a high Pillar at *Megalopolis*. *Pompey* the Great honoured *Theophanes* the Historian with the Priviledges of the City of Rome. The Emperour *Tacitus* commanded the History of *Tacitus* to be placed in all Libraries; and lest it should perish, he caused it every Year to be written ten times over. *Titus Vespasian* bestowed great Wealth and Honours on *Josephus* the Jewish Historian, notwithstanding he had before been his deadly Enemy, and caused his Statue to be erected at Rome. Nay, that Enemy to all Goodness, even *Julian* the Apostate, had a Statue made for *Aurelius Victor*, the Roman Historiographer. Thus you see what a high esteem the Heathens had for their Historians; and shall we that have more Knowledge be more barbarous? We read of *Alphonfus*, King of *Arragon*, that he commanded the Musicians from his presence, saying, *He heard*



*The Preface to the Reader.*

~~a better Harmony~~ out of Livy. And what greater delight can any man have, than sitting in safety to read of the dangers of other men; of vvhich in this Volume you have an example of Tom Coriat; what indefatigable pains did he take, vvhhat miseries undergo, vvhhat extream vvanes sustain, for the viewing Foreign Countries and their Rarities, of vvhich he might have had as good a description at home. Is it not therefore better, and at a far cheaper rate, to buy the Experience of others, then to try them our selves; for they that travel for to view Curiosities pay dearly for their Experience, but they who read Histories enjoy the experience of all that lived before, vvhich is far greater and much cheaper. It is History that gives us a view of all Places and Times, by that we see with other mens eyes, and hear with their ears. But in your reading have a great care in the choice of your Authors, avoiding such as be either false or impertinent, which to a judicious eye

is

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is easily discernable : for some I have known ( othervvise ingenious enough ) apt to believe idle Romances, and Poetical Fictions, for Historical Varieties. Not but that ingenious Romances and and vvitty Fables may be read, and profitably too ; but to avoid such rude ones as *Huon of Bourdeaux*, *Four Sons of Amon*, *Fortunatus*, *Chimon of England*, and such like, lest you be brought into the belief of *Don Quixot*, which that Satyrical Romance doth sufficiently whip.

Indeed it were to be wished, that such rude depraved Books were utterly abolished, or restrained at least from Youth of both kinds, for preventing of fantastical Impressions, they being as deep taking as either the Juyce of Malt or the Vine ; of the effects of the which last I shall here insert a short Story. *A Gentleman being soundly doz'd, had the Charity of his Conquerors to buttress him up from the Inn to his Chamber, where laying him on his Bed, he took quiet Repose for two or three hours ; after he awakes intolerable dry,*  
and

## The Preface to the Reader.

and inflamed i<sup>t</sup>h Throat, roar'd out, and knocks (supposing he had been at the Inn, not in his Chamber) for the Tapster, whom loudly and often he call'd for, crying, I burn, I burn, Cans you Rogue; and impatient of delay, threatens to fetch him with another Allarum; which suddenly he puts in Execution, and storms his own glass Windows so furiously with Bedstaves, old Shoes, and the like Weapons, that he made a Breach big enough, out of which he might have thrown the Room after. In like manner, what Impressions Books of that nature have made upon some much studious in them, is sufficiently known, who will believe no otherwise but that they are true, and for this only reason, Because they are Printed.

As for my own Undertakings in this following Work I shall neither extenuate nor extoll; in the Composure thereof I have endeavoured to collect nothing but what is rare, and not vulgarly known, nor made use of any Authors for my Authority, but what I take to be of unquestionable Credit and Estimation.

*The Preface to the Reader.*

mation. Indeed it was designed and drawn out for a far larger Volume, had not the *Bookseller's* Interest overswayed me to publish no more at this time; however, your kind Acceptance of this will engage us very suddenly to contrive the rest in a Second Part, it being already fitted and prepared for the Press.

I hope this will not pass without a general Acceptance, I having in my time writ above seven score Books, some of them very considerable, and all which (excepting one) passing with a general Approbation; and that one also, however, sold with some Gain. I must confess, I have had my Juvenile Excursions, and my Loyal Intentions, by writing in defence of the Old King's Cause, is sufficiently known: I am now (by some time) past the Meridian of my Years, and shall for the future write nothing but what may be for the Benefit of my Country, and that they may be known as I am,

A True Lover of Ingenuity,

W. WINSTANLEY.

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# HISTORIES

## AND

# OBSERVATIONS

*Domestick and Foreign.*

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*The miraculous and strange Adventures and Deliverances of one Andrew Battel of Leigh in Essex.*

**I**N the Year of our Lord 1589, one *Andrew Battel* of *Leigh* in *Essex*, accompanied with *Abraham Cock* of *Lime-house*, and accommodated with two Pinnaces of 50 Tuns apiece; intending à Voyage to the River of *Plate*, upon the Coast of *Brazil*; were much necessitated for Victuals: so that returning Northwards upon the Isle of *S. Sebastian*, going on Land, he, with four others, were taken Prisoners by certain *Negro's* belonging to the *Portugals*; who sent him to *Angola* in *Africa*, where he continued in their Service several years; when desirous of freedom, he attempted an Escape in a *Holland Ship*, but being

B dis-

discovered, he was clapt in Prison for two months, and then banished to the Fort of *Massangano*, where he lived a miserable life for the space of six years.

But this nothing daunting his Resolution, he, with ten other banished men, practised an Escape, having gotten a *Canoo* for that purpose, and furnished with Musquets, Powder, and Shot, wandering in great misery several days through the extremity of Heat, and want of Victuals and Water, being forced divers times to make their way through their Opposers with Musquet shot; yet ere they could get into a place of security, the Captain of the City from whence they came overtook them, to whom they were forced to yield, and being carried back again, for their welcome home were clapt up in Prison, with Collars of Iron, and great Bolts upon their Legs.

After three months hard Imprisonment, he, with four hundred more banished *Portugals*, were by Proclamation for ever destined to the Wars; and accordingly he served in many bloody Fights, where, whosoever gained, all that fell to his share was onely Penury, Hardship, Wounds, and Scars.

Having thus had his share in Land Service, he, with sixty more Souldiers, were sent in a Frigate with Commodities to *Bahia de Tare*, twelve degrees Southward, to trade with the Savages; and having made a prosperous Voyage, were sent out the second time to the *Morro*, or Cliff of *Benguala*, where they lighted into the hands of the *Gaga's*, a most warlike People, and the greatest Canibals or Man-eaters in the world; yet by reason of their Commodities, and for that they helped the *Gaga's* against their Enemies, they in five moneths space made three gainful Voyages from thence to the City of *San Paulo*, but coming the fourth time the *Gaga's* were gone up far higher into the Country.

Be-

Being loth to return without Trade, they determined that fifty of their Company should follow them, and the rest stay with their Ship in the Bay of *Benguala*. Amongst those fifty was *Andrew Battel* one, who marching up the Country, were by a great *Negro* Lord detained, whilst such time as the *Gaga's* were gone clear away into another Land. Then did he force them to march with him against his Enemies, untill he had clean destroyed them. Nor would he then suffer them to depart, but upon promise to come again, and leave one of their company in pawn with him untill their return.

Hereupon it was determined to draw Lots who should stay, but upon further thoughts, they agreed amongst themselves to leave the *Englishman*, and to shift for themselves, fearing to be all detained Captives. So *Battel* was fain to stay per force, having with him a Musquet, Powder, and Shot, they promising the *Negro* Lord to come again in two moneths for his redemption. But that time expired, and none of them returning, the Chief of the Town would have put *Battel* to death, and in order thereto stripped him naked, and were ready to cut off his Head, when one of the chief amongst them interposing, his Execution was deferred upon hopes of the *Portugals* coming, and he set loose to walk at liberty.

But finding no security of his life amongst them, he resolved to run away to the Camp of the *Gaga's*; and having travelled a whole night, the next day he came to a great Town called *Cushil*, which stood in a mighty overgrown Thicket, the People whereof great and small came round about him to wonder at him, having never seen a White Man before. Here he found some of the great *Gaga's* Men, with whom

he went to their Camp, at a place called *Calican-samba*.

The Captain of the *Gaga's* welcomed him kindly, continuing in that place for four moneths together, with great abundance and plenty of Cattel, Corn, Wine, and Oyl, and great triumphing, drinking, dancing, and banquetting with Mans flesh; for (as I told you before) these *Gaga's* are the greatest Canibals or Man-eaters in the world. Their Captain warreth all by Inchantment, and taketh the Devils counsel in all his Exploits. Such of his Souldiers as are faint-hearted, and turn their backs to the Enemy, are presently condemned and killed for Cowards, and their Bodies eaten. They neither sow, nor plant, nor bring up any Cattel more than they take by Wars. When they take any Town, they keep the Boys and Girls of thirteen or fourteen years of age as their own Children; but the Men and Women they kill and eat. These little Boys they train up in the Wars, and hang a Collar about their Necks for a disgrace, which is never taken off till he proveth himself a Man, and brings his Enemy's Head to the General; and then it is taken off, and he is a Freeman, and is called *Gonzo* or Souldier. This maketh them desperate, and forward to be free, and counted Men.

When their chief Captain undertaketh any great Enterprize against the Inhabitants of any Country, he maketh a solemn Sacrifice to the Devil in the morning before the Sun riseth. He sitteth upon a Stool, having on each side of him a Man Witch; then he hath forty or fifty Women which stand round about him, holding in each hand a wild Horses Tail, wherewith they do flourish and sing. Behind them are great store of Drums and other Instruments,

ments, which always play. In the midst of them is a great Fire, upon the Fire an Earthen Pot with white Powders, wherewith the Men-witches do paint him on the Forehead, Temples, and thwart the Breast and Belly, with long Ceremonies and Inchanting Terms. Thus he continueth till Sun is down; then the Witches bring him his Weapon, which is fashioned like a Hatcher, and put it into his Hand, bidding him be strong against his Enemies, for his *Mokiso* (which is the Devil) is with him. Presently there is a Man-child brought, which forthwith he killeth; then are four Men also brought before him, two whereof as it happeneth he presently striketh and killeth, the other two he commandeth to be killed without the Fort.

When they bury the dead, they make a Vault in the ground, and a Seat for him to sit; the dead hath his Hair newly embroydered, his Body washed and anointed with sweet Powders. He hath all his best Robes put on, and is brought between two men to his Grave, and set in his Seat as though he were alive. He hath two of his Wives set with him, with their Arms broken, and then they cover the Vault on the top. These People are very kind one to another in their health, but in their sickness they do abhor one another, and will shun their company.

At the end of four months the *Gaga's* decamped, marching thorow divers Countries, destroying all wheresoever they came. In this condition continued *Andrew Battel* amongst them for the space of above a year and a half, being highly esteemed of the great *Gaga*, because with his Musquet he had killed divers of the *Negroes*, his Enemies. At last they coming within three days journey of *Massangano*, where the *Portugals* had their Fort afore-mentioned, he made

means to get thither again with some Merchant Negroes, that came to the Camp to buy Slaves.

At that time there was a new Governour come to *Massangano*, named *Sienor Juan Cortinbo*, who brought Authority to conquer the Mines of Mountains of *Cambamba*; and to perform that Service, the King of *Spain* had given him seven years Customs of all the Slaves and Goods that were carried thence to the *West-Indies*, *Brasil*, or whithersoever. This Gentleman was so bountiful at his coming, that his Fame was spread thorow all *Congo*, and many *Mulattoes* and *Negroes* came voluntarily to serve him. And being some six moneths in the City, he marched to the *Outaba* of *Tombe*, and there shipped his Souldiers in Pinnaces, and went up the River *Coganza*, and landed at the *Outaba* of *Songo*, sixty miles from the Sea. This *Songo* is next to *Demba*, where the Salt Mines be. In this place there is such store of Salt, that most parts of the Country are perfect clear Salt, without any earth or filth in it; and it is some three foot under the Earth as it were Ice. They cut it out in Stones of a yard long, and it is carried up into the Country, being the best Commodity that a man can carry to buy any thing whatsoever.

From thence the Governour sent a Pinnace to *Massangano*, for all the best Souldiers that were there; so the Captain of that Castle sent Battel down amongst a hundred Souldiers more, whom the Governour kindly entertained, and made him a Serjeant of a *Portugal Company*. Here he continued with them two years, acting very valiantly in divers bloody Battels, against several Potent Lords that opposed the *Portugals*; during which time the Governour died, and another Captain was substituted in his room; who was so cruel to his Souldiers, that all his Voluntary men

men left him, and by these means he could go no further. At this time there came news by the Jesuits, that *Elizabeth* Queen of *England* was dead, and that King *James*, her Successor, had made Peace with *Spain*; whereupon he made a Petition to the Governour, who granted him Licence to go into his own Country; and so he departed with the Governour and his Train to the City of *S. Paul*.

After six months stay about some necessary businesses, he prepared for his Journey homewards: but the Governour denied his Promise, and instead of permitting him to come into *England*, commanded him within two days to provide himself to go to the Wars again. *Battel* startled at his perfidiousness, resolved to try one bout more for his deliverance; so the same night he departed from the City, with two Negro Boys that he had, which carried his Musquet, six pounds of Powder, a hundred Bullets, and that little Provision of Victuals which he could make. In the morning he was some twenty miles from the City, up along the River *Bengo*; there he stayed certain days, and then passed *Bengo*, and came to the River *Dande*, being to the Northwards. Here he was cruelly put to his shifts, being forced to live a month in a Wood betwixt the foresaid Rivers for fear of a Pursuit. From thence he went to the Lake of *Casansa*; about this Lake he stayed six months, and lived onely upon dried Flesh, as *Buffeloes*, *Deer*, *Mokokes*, *Impolanea's*, and *Roe-bucks*, and other sorts which he killed with his Musquet, and dried the flesh as the Savages do, upon an Hurdle three foot from the ground, making underneath it a great Fire, and laying upon the flesh green Boughs, which keep the smoke and heat of the Fire down, and dry it. He made his Fire with two little Sticks, as the Savages use

to do. Sometimes for variety he fed on *Guinney* Wheat, which his *Negro* Boy would get of the Inhabitants for pieces of dried flesh. In this manner he lived six months with dried Flesh and Fish, and seeing no end of his misery, he wrought means to get away, which he effected after this manner.

About the Lake are many little Islands, full of Trees called *Memba*, which are as light as Cork, and as soft; of these Trees he built a *Gingado*, with a Knife he had of the Savages, in the fashion of a Boat, nailed with wooden Pegs, and railed round about because the Sea should not wash him out; and with a Blanket that he had made a Sail, and prepared three Oars to row withall. The Lake was eight miles over, and issued out into the River *Bengo*; so he entered into his *Gingado* with his two *Negro* Boys, and rowed into the River *Bengo*, coming down with the Current twelve Leagues to the Bar: Here he was in great danger, because the Sea was great; and being over the Bar, he rowed into the Sea, and then sailed afore the wind along the Coast, which he knew very well, minding to go to the Kingdom of *Longo*, which is toward the North. Being that night at Sea, the next day he saw a Pinnace come before the wind, which came from the City, and was bound to *San Thome*; being come near him, he found the Master was his great Friend, for they had been Mates together, who for pity sake took him in and his two Boys, and set them on shore in the Port of *Longo*, where he was well entertained of the King, because he killed him Deer and Fowls with his Musquet.

Here he continued the space of three years, during which time he took a Survey of the Country, the Nature of the People, their Rites and Manners; all which he delivered to Posterity in writing as followeth.

Here



Here is great store of Palm-Cloaths of sundry sorts, which is their Merchandise; and great store of Victuals, Fleth, Hens, Fish, Wine, Oyl, and Corn. Here is also very fine Logwood, which they use to dye withall; (it is the Root of the Logwood which is the best;) and *Molingos* of Copper. Here is likewise great store of Elephants Teeth, but they sell none in the Market-place. The King hath ten great Houses, and is never certain to be found but in the Afternoon, when he cometh to sit, and then he keepeth always one House; the House is very long, and at twelve of the clock it is full of Noblemen; they sit upon Carpets on the ground; the House is always full of People till midnight. The last King *Gembe* never used to speak in the day, but always in the night; but this King speaketh in the day: howbeit he spendeth most of the day with his Wives. And when the King cometh in, he goeth to the upper end of the House, where he hath his Seat, as it were a Throne; and when the King is set, they clap their hands and salute him, saying in their Language, *Byam Pemba, Amfola, Moneya, Quesinge*.

On the South side of the Kings Houses he hath a Circuit or Village, where his Wives dwell; and in this Circuit no man may come on pain of death. He hath in this place an hundred and fifty Wives or more; and if any man be taken within this Circuit, if he be with a Woman, or do but speak to her, they be both brought into the Market-place, and their Heads be cut off, their Bodies quartered, and lie one day in the Streets. The last King *Gynbe* had four hundred Children by his Women.

When the King drinketh he hath a Cup of Wine brought, and he that bringeth it hath a Bell in his Hand, and as soon as he hath delivered the Cup to  
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the King, he turneth his Face from him and ringeth the Bell; then all that be there fall down upon their Faces, and rise not till the King have drunk. And this is very dangerous for any Stranger that knoweth not the fashions; for if any seeth the King drink, he is presently killed whatsoever he be. There was a Boy of twelve years old, which was the Kings Son; this Boy chanted to come unadvisedly when his Father was a drinking; presently the King commanded he should be well apparelled, and Victuals prepared; so the Youth did eat and drink; afterwards the King commanded that he should be cut in quarters, and carried about the City, with Proclamation that he saw the King drink. Likewise for the Kings Dyet, when it is Dinner-time, there is a House on purpose where he always eateth, and there his Dyet is set upon a *Bensa*, like a Table; then he goeth in and hath the door shut, and when he hath eaten he knocketh and cometh out, so that none see the King eat nor drink; for it is their belief, that if he be seen eating or drinking he shall presently die.

This King is so honoured as though he were a God amongst them, and is called *Sambe* and *Pongo*, that is, God: and they believe that he can give them Rain when he listeth; so once a year, when it is time to rain, which is in *December*, the People come to beg it, and bring their Gifts to the King, for none come empty. Then he appointeth the day, and all the Lords far and near come to that Feast, with all their Troops as they go in the Wars: and when all the Troops of Men be before the King, the greatest Lord cometh forth with his Bow and Arrows, and sheweth his skill with his Weapons, and then he hath a merry Conceit or Jest that he speaketh before the King, and kneeleth at his feet, and then the King thank-

thanketh him for his Love, and in like manner they do all. The King sitteth abroad in a great place, and hath a Carpet spread upon the ground which is some fifteen Fathoms about, of fine *Eusacks*, which are wrought like Velvet, and upon the Carpet his Seat, which is a Fathom from the ground. Then he commandeth his *Dembes* to strike up, which are Drums so great that they cannot carry them. He hath also eight *Pongos*, which are his Waits, made of the greatest Elephants Teeth, and are hollowed and scraped light, which play also; so that with the Drums and Waits they make a Hellish noise. After they have sported and shewed the King pleasure, he riseth and standeth upon his Throne, and taking a Bow and Arrows into his Hand, shooteth to the Sky, and that day there is a great rejoycing, because sometimes they have Rain, which when it happens is a great Confirmation of their Folly.

Here is sometimes born in this Country White Children, which is very rare among them, for their Parents are Negroes; and when any of them are born, they are presented unto the King, and are called *Dondoes*. These are as white as any white man, and are made the Kings Witches, being brought up in Witchcraft, and always wait on the King. There is no man that dares meddle with these *Dondoes*; if they go to the Market, they may take what they list, for all men stand in awe of them: the King of *Longo* hath four of them.

This King is also a Witch, and believeth in two Idols which are in *Longo*; the one is called *Mokisso* a *Longo*, the other is called *Checocke*. This last is a little black Image, and standeth in a little House at a Village that is called *Kinga*, which standeth in the Landing-place of *Longo*. The House of *Checocke* stand-

standeth in the High-way, where all that go by clap their hands, which is the courtesie of the Country. Those that be Craftsmen, as Fishermen, Hunters, and Witches, do offer to this Idol that they may have good luck. This *Checocke* doth sometimes in the night come and haunt some of his best beloved; sometimes a Man, sometimes a Boy or a Woman, and then they besfrantick for the space of three hours; whatsoever the frantick Person speaketh, that they think is the will of *Checocke*, making a great Feast and Dancing at his House.

There is another *Mokisso*, which is also in *Ringa*, and it is called *Gomberi*; it is the name of a Woman, and is in an house where an old Witch dwelleth, and she is called *Ganga Gomberi*, which is, the Priest of *Gomberi*. Here once a year is a Feast made, and *Ganga Gomberi* speaketh under the ground, and this is a common thing every year. I have asked the *Negroes* what it was, and they told me, it is a strong *Mokisso* that is come to abide with *Checocke*.

There is a place two Leagues from the Town of *Longo* called *Longeri*, where all their Kings be buried; and it is compassed round about with Elephant Teeth pitched in the ground as it were a Pale, being ten Roods in compass.

These People will suffer no white man to be buried in their Land; and if any Stranger or *Portugal* comethither to trade, and chance to die, he is carried in a Boat two miles from the shore, and cast into the Sea. There was once a *Portugal* Gentleman that came to trade with them, and had his House on shore; this Gentleman died, and was buried four moneths: that year it did not rain so soon as it was wont, which beginneth about *December*; so that they lacked Rain

some two months. Then their *Mokisso* told them, that the Christian which was buried must be taken out of the Earth and cast into the Sea, and so he was taken up and cast into the Sea, and within three days it rained, which made them have a great belief in the Devil.

Nineteen Leagues from *Longo* is the Province of *Mayombe*, which is all Woods and Groves, so overgrown that a man may travel twenty days in the shadow without any Sun or Heat. Here is no kind of Corn or Grain, nor any kind of tame Cattel nor Hens, so that the People live onely upon Plantans, and Roots of sundry sorts very good, and Nuts. But they have great store of Elephants flesh, which they highly esteem; also they have many kinds of wild Beasts, and great store of Fish. The Woods are so covered with Baboons, Monkeys, Apes, and Parrots, that it will fear any man to travel in them alone. Here is also two kinds of Monsters, which are common in these Woods, and very dangerous; the greatest of these two Monsters is called *Pongo* in their Language, and the lesser is called *Eugeco*. This *Pongo* is in all proportion like a man, but more like a Giant in stature, for he is very tall and hath a Mans face, hollow eyed, with long Hair upon his Brows. His Face and Ears are without Hair, as also his Hands; his Body is full of Hair, but not very thick, and it is of a Dunnish colour. He differeth not from a Man but in his Legs, for they have no Calf. He goeth always upon his Legs, and carrieth his Hands clasped on the nape of his Neck when he goeth upon the ground. They sleep in the Trees, and build shelters for the Rain. They feed upon Fruit that they find in the Woods, and upon Nuts, for they eat no kind of Flesh. They cannot speak, and have no understanding more than a Beast. The People of the Coun-

Country, when they travel in the Woods, make Fires where they sleep in the nights, and in the morning when they are gone the *Pongoes* will come and sit about the Fire till it goeth out, for they have no understanding to lay the Wood together. They go many in company, and kill divers *Negroes* that travel in the Woods. Many times they fall upon the Elephants, which come to feed where they be, and so beat them with their clubbed Fists and pieces of Wood, that they will run roaring away from them. These *Pongoes* are never taken alive, because they are so strong that ten men cannot hold one of them; but yet they take many of their young ones, for the young *Pongo* hangeth on his Mothers Belly, with his Hands fast clasp'd about her; so that when any of the Country people do kill the Female with their poisoned Arrows, they easily take the young one so hanging about her. When they die among themselves, they cover the dead with great heaps of Boughs and Wood, which is commonly found in the Forest. One of these *Pongoes* took a *Negro* Boy of the Authors, which lived a month with them, for they hurt not those which they surprize at unawares, except they look on them, which he avoided. He said their height was like a Mans, but their bigness twice as great.

The *Morombes* use to hunt with their Country Dogs, and kill many kinds of little Beasts, and great store of Pheasants. But their Dogs be dumb, and cannot bark at all; they hang wooden Clappers about their Necks, and follow them by the rattling of their Clappers. The Huntsmen have *Petes*, which they whistle their Dogs withall. The *European* Dogs are highly esteemed there because they do bark, one of them having been sold up in the Country for 30 *l*.

In the Town of *Mani-Mayombe* is a *Fetisso* or Idol called *Maramba*, and it standeth in a high Basket made like a Hive, and over it a great House. This is their House of Religion, for they believe onely in him, and keep his Laws, carrying his Reliques always with them. They are for the most part Witches, and use their Witchcraft for hunting and killing of Elephants, Fishing, helping of Sick and Lame men, and to forecast Journies, whether they shall speed well or evil. By this *Maramba* are all Thefts and Murders tried, for in this Country they use to bewitch one another to death; therefore when any dieth, their Neighbour's are brought before *Maramba*; and if it be a great man that dieth, the whole Town cometh to swear. The Order is, when they come before *Maramba*, to kneel and clasp the Idol in their Arms, and to say, *Emeno, eyge bembet Maramba*; that is, *I come to be tried, O Maramba*. And if any of them be guilty, they fall down stark dead for ever. The same way of Tryal also they have for any other matter.

In this Country of *Mayombe* did *Battel* continue the space of twelve moneths, going from thence to *Mani-kesock*; North-east of which place live a kind of little people called *Matinbas*, which are no bigger than Boys of twelve years old, but very thick, and live onely upon Flesh, which they kill in the Woods with their Bows and Darts. Several other places in *Angola* did he also see; at last, desirous to return to his Native Country, he embarked and arrived safely in *England*, where he lived a long time after, leaving in writing behind him at his death, the Relation of these his Miraculous Travels and Deliverances.

*A strange Deliverance of an English-man from a Desolate Island near to Scotland, wherein he had long continued in extream penury and misery.*

**I**N the Year 1616, a Flemming named *Pickman*, who was well known in *England* and *Holland*, for his Art and dexterity in getting out of the Sea the great Guns of that *Spanish Fleet*, which was forced upon the Coasts of *Scotland* and *Ireland* in the Year 1588. This man coming from *Dronthem* in *Norway*, in a Vessel loaden with Boards, was overtaken by a Calm, during which, the Current carried him upon a Rock or little Island, towards the Extremities of *Scotland*, where he was in some danger to have been cast away. To avoid a Wrack, he commanded some of his men to go into the Shallop, and to tow off the Ship. They having done so, would needs go up into a certain Rock to look for Birds Eggs: But as soon as they were got up into it, they at some distance, perceived a man, whence they imagined that there were others lurking thereabouts, and that this man had made his escape thither from some Pyrats, who if not prevented, might surprize their Ship: and therefore they made all the haste they could to their Shallop, and so returned to their Ship. But the Calm continuing, and the Current of the Sea still driving them upon the Island, they were forced to get into the Long-boat, and to tow her off again. The man whom they had seen before, was in the mean time come to the Brink of the Island, and made signs with his hands lifted up, and sometimes falling on his knees, and joyning his hands together, begging and crying to them  
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for relief. At first they made some difficulty to go to him, but at last, being overcome by his lamentable signs, they went nearer the Island, where they saw something that was more like a Ghost than a living Person; a Body stark naked, black and hairy, a meager and deformed countenance, with hollow and distorted eyes, which raised such compassion in them, that they assayed to take him into the Boat. But the Rock was so steepy thereabouts, that it was impossible for them to land: whereupon they went about the Island, and came at last to a flat shore, where they took the man aboard. They found nothing at all in the Island, neither Grass nor Tree, nor ought else from which a man could procure any subsistence, nor any shelter, but the ruins of a Boat, wherewith he had made a kind of Hut, under which he might lye down and shelter himself against the injuries of Wind and Weather.

No sooner were they gotten to the Ship, but there arose a Wind, that drove them off from the Island; observing this Providence, they were the more inquisitive to know of this man what he was, and by what means he came unto that uninhabitable place? Hereunto the man answered;

I am an *English-man*, that about a year ago, was to pass in the ordinary Passage-Boat from *England* to *Dublin* in *Ireland*; but by the way we were taken by a *French* Pyrate, who being immediately forced by a Tempest which presently arose, to let our Boat go, we were three of us in it, left to the mercy of the Wind and Wayes, which carried us between *Ireland* and *Scotland* into the main Sea: In the mean time we had neither Food nor Drink, but only some Sugar in the Boat: upon this we lived, and drank our own Urine, till our Bodies were so dried up, that

we could make no more : whereupon, one of our company being quite spent, died, whom we heaved over-board ; and a while after, a second was grown so feeble, that he laid himself along in the Boat, ready to yield up the Ghost. But in this extremity, it pleased God that I kenned this Island afar off, and thereupon encouraged the dying man to rouse up himself with hopes of Life : and accordingly, upon this good news, he raised himself up, and by and by our Boat was cast upon this Island, and split against a Rock.

Now were we in a more wretched condition, than if being swallowed up by the Sea, we had been delivered out of the extremities we were now in for want of Meat and Drink. Yet the Lord was pleased to make some Provision for us ; for on the Island we took some *Sea-mews*, which we did eat raw : we found also in the holes of the Rocks, upon the Sea-side, some Eggs : and thus had we ( through God's good Providence ) wherewithal to subsist, as much as would keep us from starving : but what we thought most insupportable, was thirst, in regard that the place afforded no fresh water, but what fell from the Clouds, and was left in certain Pits, which Time had made in the Rock. Neither could we have this at all seasons, by reason that the Rock being small and lying low, in stormy weather the Waves dashed over it, and filled the Pits with Salt-water.

When they came first upon the Island, about the midst of it, they found two long Stones pitched in the ground, and a third laid upon them, like a Table, which they judged to have been so placed by some Fishermen, to dry their Fish upon, and under this they lay in the Nights, till with some Boards of their Boat they made a kind of a Hut to be a shelter for them.

them. In this Condition they lived together for the space of about six Weeks, comforting one another, and finding some ease in their common Calamity; till at last, one of them being left alone, the Burden became almost insupportable: for, one day awaking in the morning, he missed his Fellow, and getting up, he went calling and seeking all the Island about for him: but, when he could by no means find him, he fell into such despair, that he oft resolved to have cast himself down into the Sea, and so to put a final period to that Affliction, whereof he had endured but the one half, whilst he had a Friend that divided it with him. What became of his Comrade he could not guess; whether Despair forced him to that extremity, or whether getting up in the Night, not fully awake, he fell into the Sea; but rather thought that thorough Carelessness he fell from the Rock as he was looking for Birds Eggs, for he had discerned no Distraction in him, neither could he imagine that he should on a sudden fall into that Despair, against which he had so fortified himself by frequent and fervent Prayer. And his loss did so affect the Survivor, that he oft took his Beer, with a purpose to have leaped from the Rocks into the Sea; yet still his Conscience stopped him, suggesting to him, that if he did it he should be utterly damned for his self-Murder.

Another Affliction also befell him, which was this: His only Knife, wherewith he cut up the *Sea Dogs* and *Sea Mews*, having a bloody Cloath about it, was carried away (as he thought) by some Fowl of Prey, so that not being able to kill any more, he was reduced to this Extremity, with much difficulty to get out of the Boards of his Hut, a great Nail, which he made shift so to sharpen upon the Stones,

that it served him instead of a Knife. When Winter came on, he endured the greatest Misery imaginable; for, many times the Rock and his Hut were so covered with Snow that it was not possible for him to go abroad to provide his Food; which Extremity put him upon this Invention; He put out a little Stick at the Crevice of his Hut, and baiting it with a little *Sea Dogs Fat*, by that means he got some *Sea Mews*, which he took with his hand from under the Snow, and so kept himself from starving: in this sad and solitary Condition he lived for about eleven Months, expecting therein to end his days, when God's gracious Providence sent this Ship thither, which delivered him out of the greatest Misery that ever Man was in. The Master of the Ship commiserating his deplorable Condition, treated him so well, that within a few days he was quite another Creature; and afterwards he set him a shore at *Derry in Ireland*, and some time after saw him at *Dublin*, where such as heard what had happened unto him, gave him Money wherewithall to return into his Native Country of *England*.

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*A strange Adventure of some English-men in the recovery of their own Freedom, and a Ship called the Exchange of Bristol, from the Turkish Pirates of Argier: Published by John Rawlins one of the Actors thereof.*

IN the Year 1621, the first of *November*, there was one *John Rawlins*, born in *Rocheſter*, and dwelling three and twenty Yeats in *Plimouth*, employed to the Streight of *Gibraltar*, by Mr. *Richard* and *Stephen Treviles*,

*Treviles*, Merchants of *Plimouth*, and freighted in a Bark called the *Nicholas* of *Plimouth*, of the burden of forty Tun, which had also in her Company another Ship of *Plimouth*, called the *George Bonaventure*, of seventy Tun Burden or thereabout; which by reason of her Greatness beyond the other, I will name the *Admiral*, and *John Rawlin's* Bark shall (if you please) be the *Vice-Admiral*. These two, according to the time of the Year, had a fair Passage, and by the eighteenth of the same month came to a place at the entring of the Streights, named *Traffagar*; but the next morning, being in the sight of *Gibraltar*, at the very Mouth of the Streights, the Watch descryed five Sail of Ships, who as it seemed, used all the means they could to come near us; and we (as we had cause) used the same means to go as far from them: yet did their *Admiral* take in both his Top-Sails, that either we might not suspect them, or that his own Company might come up the closer together: at last, perceiving us *Christians*, they fell from Devices to apparent discovery of Hostility, and making out against us; we again suspecting them *Pirates*, took our course to escape from them, and made all the Sail we possibly could for *Terriff* or *Gibraltar*: but all we could do could not prevent their approach; for suddenly one of them came right over against us to Wind-ward, and so fell upon our Quarter; another came upon our Luffe, and so threatned us there, and at last all five chased us, making great speed to surprize us.

Their *Admiral* was called *Callfater*, having upon her main Top-Sail two top-gallant Sails, one above another. But whereas we thought them all five to be *Turkish* Ships of War, we afterwards understood, that two of them were their Prizes, the one a small

Ship of *London*, the other of the West-Country, that came out of the *Quattath* laden with Figs, and other Merchandise, but now subject to the Fortune of the Sea, and the Captivity of Pirates. But to our business; three of these Ships got much upon us, and so much, that e're half the day was spent, the *Admiral*, who was the best Sailer, fetch'd up the *George Bonaventure*, and made Booty of it. The *Vice-Admiral* again being nearest unto the lesser Bark, whereof *John Rawlins* was Master, shewed him the force of a stronger Arm, and by his *Turkish* Name, called *Villa-Rise*, commanded him in like sort to strike his Sails, and submit to his Meréy; which not to be gain-say'd nor prevented was quickly done: and so *Rawlins* with his Bark was taken, although the *Rear-Admiral*, being the worst Sailer of the three, called *Reggiprise*, came not in till all was done.

The same day, before night, the *Admiral*, either loth to pester himself with too much Company, or ignorant of the Commodity was to be made by the Sale of *English* Prisoners, or daring not to trust them in his Company, for fear of Mutinies, and exciting others to Rebellion; set twelve Persons who were in the *George Bonaventure* on the Land, and divers other *English* whom he had taken before, to try their Fortunes in an unknown Country. But *Villa-Rise*, the *Vice-Admiral*, that had taken *John Rawlins*, would not so dispence with his Men, but commanded him and five more of his Company to be brought aboard his Ship, leaving in his Bark three men and his Boy, with thirteen *Turks* and *Moors*, who were questionless sufficient to over-master the other, and direct the Bark to Harbour. Thus they sailed directly for *Argier*; but the Night following followed them with a great Tempest and foul Weather, which ended  
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not without some effect of a Storm: for they lost the sight of *Rawlins's* Bark called the *Nicholas*, and in a manner lost themselves, though they seemed safe a Ship-board, by fearful conjecturing what should become of us: at last, by the 22 of the same month, they (or we, chuse you whether) arrived at *Argier*, and came in Safety within the Mould, but found not our other Bark there; nay, though we earnestly enquired after the same, yet heard we nothing to our Satisfaction; but much matter was ministred to our Discomfort and Amazement. For, although the Captain and our Over-seers were loth we should have any Conference with our Country men, yet did we adventure to inform our selves of the present Affairs both of the Town and the Shipping: so that finding many *English* at work in other Ships, they spared not to tell us the danger we were in, and the mischiefs we must needs incur, as being sure if we were not used like Slaves, to be sold as Slaves: for there had been five hundred brought into the Market for the same purpose, and above a hundred handsome Youths compelled to turn *Turks*, or made subject to more vile Prostitutions, and all *English*: yet, like good *Christians*, they bid us be of good cheer, and comfort our selves in this, that God's Tryals were gentle Purgations, and these Crosses were but to cleanse the Dross from the Gold, and bring us out of the Fire again more clear and lovely. Yet I must needs confess, that they afforded us Reason for this Cruelty, as if they determined to be revenged of our last attempt to fire their Ships in the Mould; and therefore protested to spare none whom they could surprize and take alive, but either to sell them for Money, or torment them to serve their own Turns. Now their Customs and Usages in both these was in this manner.

First, concerning the first, The *Bashaw* had the over-seeing of all Prisoners, who were presented unto him at their first coming into the Harbour, and so chose one out of every eight for a Present or Fee to himself: the rest were rated by the Captains, and so sent to the market to be sold; whereat, if either there were repining, or any withdrawing back, then certain *Moors* and Officers attended either to beat you forward, or thrust you into the sides with Goads. And this was the manner of the selling of Slaves.

Secondly, concerning their enforcing them either to turn *Turks*, or to attend their Filthiness and Impieties, although it would make a Christians Heart bleed to hear of the same, yet must the Truth not be hid, nor the Terror left untold. They commonly lay them on their naked Backs or Bellies, beating them so long till they bleed at the Nose and Mouth, and if yet they continue constant, then they strike the Teeth out of their Heads, pinch them by their Tongues, and use many other sort of Tortures to convert them; nay, many times they lay them their whole length in the Ground, like a Grave, and so cover them with Boards, threatening to starve them if they will not turn; and so many, even for fear of Torment and Death, make their Tongues betray their Hearts to a most fearful Wickedness, and so are circumcised with new Names, and brought to confess a new Religion. Others again, I must confess, who never knew any God but their own sensual Lusts and Pleasures, thought that any Religion would serve their Turns, and so for Preferment or Wealth very voluntarily renounced their Faith, and became *Renegadoes* in despite of any Counsel which seemed to intercept them. And this was the first News we encountered with at our coming first to *Algier*. The



The 26 of the same month, *John Rawlins* his Bark with his other three Men and a Boy, came safe into the Mould, and so were put all together to be carried before the *Bashaw*, but that they took the Owners Servant, and *Rawlins's* Boy, and by Force and Torment compelled them to turn *Turks*; then were they in all seven *English*, besides *John Rawlins*, of whom the *Bashaw* took one, and sent the rest to their Captains, who set a Valuation upon them, and so the Souldiers hunted us like Dogs into the Market, where, as men sell Hacknies in *England*, we were tossed up and down to see who would give most for us; and although we had heavy Hearts, and looked with sad Countenances, yet many came to behold us, sometimes taking us by the Hand, sometimes turning us round about, sometimes feeling our Brawns and naked Arms; and so beholding our Princes written in our Breast, they bargained for us accordingly, and at last we were all sold, and the Souldiers returned with the Money to their Captains.

*John Rawlins* was the last who was sold, by reason of his lame hand, and bought by the Captain that took him, even that Dog *Villa Rife*, who better informing himself of his Skill fit to be a Pilot, and his Experience to be an Over-seer, bought him and his Carpenter at very easie Rates: for, as we afterwards understood by divers *English Renegadoes*, he paid for *Rawlins* but one hundred and fifty Dooblets, which make of *English* Money seven Pounds ten Shillings. Thus was he and his Carpenter with divers other Slaves, sent into his Ship to work, and employed about such Affairs as belonged to the well-rigging and preparing the same. But the villanous *Turks* perceiving his lame hand, and that he could  
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not perform so much as other Slaves, quickly complained to their Patron, who as quickly apprehended the Inconvenience; whereupon he sent for him the next day, and told him he was unserviceable for his present purpose, and therefore unless he could procure him fifteen pound of the *English* there for his Ransome, he would send him up into the Country; where he should never see *Christendom* again, and endure the Extremity of a miserable Banishment.

But see how God worketh all for the best, for the good of his Servants, and confoundeth the presumption of Tyrants, frustrating their Purposes, to make his Wonders known to the Sons of Men, and relieves his People when they least think of Succour and Release. Whilst *John Rawlins* was thus terrified with the dogged Answer of *Villa-Rise*, the *Exchange of Bristol*, a Ship formerly surprized by the Pirates, lay all unrigged in the Harbour; till at last, one *John Goodale*, an *English Turk*, with his Confederates, understanding she was a good Sailer, and might be made a proper Man of War, bought her from the *Turks* that took her, and prepared her for their own purpose. Now the Captain that set them on work was also an *English Renegado*, by the name of *Rametham Rise*, but by his Christian Name *Henry Chandler*, who resolved to make *Goodale* Master over her; and because they were both *English Turks*, having the Command notwithstanding of many *Moors* and *Turks*, they concluded to have all *English* Slaves to go in her, and for their Gunners *English* and *Dutch Renegadoes*; and so they agreed with the Patrons of nine *English* and one *French Slave* for their Ransoms, who were presently employed to rig and furnish the Ship for a Man of War: while they were thus busied,

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ed, two of *John Rawlins's* Men, who were taken with him, were also taken up to serve in this Man of War, their names *James Roe* and *John Davies*, the one dwelling in *Plimouth*, and the other in *Foy*, where the Commander of the Ship was also born; by which occasion they came acquainted, so that both the Captain and the Master promised them good Usage, upon the good Service they should perform in the Voyage; and withall demanded of him if he knew of any *English* man to be bought that could serve them as a Pilot, both to direct them out of Harbour, and conduct them in their Voyage: for in Truth neither was the Captain a Mariner, nor any *Turk* in her of Sufficiency to dispose of her thorough the *Streights* in security, nor oppose any Enemy that should hold it out bravely against them. *Davies* quickly replied, that as far as he understood, *Villa-Rise* would sell *John Rawlins*, his Master and Commander of the Bark which was taken, a man sufficient every way for Sea Affairs, being of great Resolution and good Experience; and for all he had a lame hand, yet had he a sound Heart and noble Courage for any Adventure.

When the Captain understood thus much, he employed *Davies* to search for *Rawlins*, who at last lighting upon him, asked if the *Turk* would sell him? *Rawlins* suddenly answered, that by reason of his lame hand he was willing to part with him; but because he had disbursed Money for him he would gain something by him, and so prized me at three hundred Dooblets, which amounteth to fifteen pounds *English*; which I must procure, or incur sorer Indurances. When *Davies* had certified thus much, the *Turks* a Ship-board conferred about the matter, and the Master, whose Christian Name was *John Goodale*,

*Goodale*, joyned with two *Turks* who were consorted with him, and disbursed a hundred Dooblets a piece and so bought him of *Villa-Rise*, sending him into the said Ship called the *Exchange of Bristol*, as well to supervise what had been done, as to order what was left undone, but especially to fit the Sails, and to accommodate the Ship; all which *Rawlins* was very careful and indulgent in, not yet thinking of any peculiar Plot of Deliverance, more than a general desire to be freed from this *Turkish* Slavery and Abuses.

By the seventh of *January* the Ship was prepared with twelve good cast Pieces, and all manner of Munition and Provision which belonged to such a purpose, and the same day haled out of the Mould of *Argier*, with this Company, and in this manner.

There were in her sixty three *Turks* and *Moors*, nine *English* Slaves, and one *French*, four *Hollanders* that were Free-men, to whom the *Turks* promised one Prise or other, and so to return to *Holland*; or, if they were disposed to go back again for *Argier*, they should have great Reward, and no Enforcement offered, but continue as they would, both their Religion and Customs: and for their Gunners they had two of our Souldiers, one *English* and one *Dutch Renegado*; and thus much for the Company. For the manner of setting out, it was as usual as in other Ships, but that the *Turks* delighted in the ostentatious bravery of their Streamers, Banners, and Top-Sails; the Ship being a handsome Ship, and well built for any Purpose. The Slaves and *English* were employed under Hatches about the Ordnance, and other works of Order and accommodating of themselves: all which, *John Rawlins* marked, as supposing

sing it an intolerable Slavery to take such Pains, and be subject to such Dangers, and still to enrich other Men, and maintain their voluptuous Filthiness and Lives, returning themselves as Slaves, and living worse than their Dogs amongst them. Whereupon, he burst out into these or such like abrupt Speeches, *O bellish Slavery to be thus subject to Dogs! Oh! God strengthen my Heart and Hand, and something shall be done to ease us of these Mischiefs, and deliver us from these cruel Mahumetan Dogs.* The other Slaves pitying his Distraction (as they thought) bad him speak softly lest they should all fare the worse for his Distemperature; the worse, (quoth *Rawlins*) what can be worse? I will either attempt my Deliverance at one time or another, or perish in the Enterprize: but, if you would be contented to hearken after a Release, and joyn with me in the Action, I would not doubt of facilitating the same, and shew you a way to make your Credits thrive by some work of Amazement, and augment your Glory in purchasing your Liberty. I prethee be quiet (said they again) and think not of Impossibilities: yet, if you can but open such a door of Reason and Probability, that we be not condemned for desperate and distracted Persons, in pulling the Sun as it were out of the Firmament, we can but sacrifice our Lives, and you may be sure of Secrecy and Taciturnity.

The fifteenth of *January*, the morning Water brought us near *Cape de Gatt*, hard by the Shore, we having in our Company a small *Turkish* Ship of War that followed us out of *Argier* the next day, and now joyning with us, gave us notice of seven small Vessels, six of them being *Sattees*, and one *Pollack*, who very quickly appeared in sight, and so we made toward them: but having more advantage of the *Pol-*  
*Luck,*

*lack* than the rest, and loth to lose all, we both fetch'd her up, and brought her past hope of Recovery; which when she perceived, rather than she would voluntarily come into the Slavery of these *Mahumetans*, she ran her self a shore, and so all the men forsook her; we still followed as near as we durst, and for fear of splitting, let fall our Anchors, making out both our Boats, wherein were many Musqueteers, and some *English* and *Dutch Renegadoes*, who came aboard home at their *Conge*, and found three Pieces of Ordnance, and four Murtherers; but they strait-way threw them all over-board to lighten the Ship, and so they got her off, being laden with Hides, and Logwood for dying, and presently sent her to *Argier*, taking nine *Turks* and one *English* Slave out of one Ship, and six out of the less, which we thought sufficient to man her.

In the rising of this *Catelaynia* our *Turks* fell at variance one with another, and in such a manner, that we divided our selves, the less Ship returned to *Argier*, and our *Exchange* took the opportunity of the Wind, and plyed out of the *Streights*, which rejoiced *John Rawlins* very much, as resolving on some Stratagem when opportunity should serve: in the mean while the *Turks* began to murmur, and would not willingly go into the *Marr Granada*, as the Phrase is amongst them, notwithstanding the *Moors* being very superstitious, were contented to be directed by their *Hoshea*, who with us signifieth a Witch, and is of great Account and Reputation amongst them, as not going in any great Vessel to Sea without one, and observing whatsoever he concludeth out of his Divination: The Ceremonies he useth are many, and when they come into the Ocean, every second or third Night he maketh his Con-  
jura-

jurament; he beginneth and endeth with Prayer, using many Characters, and calling upon God by divers Names, yet at this time all that he did consisted in these Particulars.

Upon the sight of two great Ships, and as we were afraid, chasing us, being supposed to be *Spanish* men of War, a great silence is commanded in the Ship, and when all is done, the Company giveth as great a Shreik, the Captain still coming to *John Rawlins*, and sometimes making him take in all his Sails, and sometimes causing him to hoysse them all out, as the Witch findeth by his Book and Prefages: then have they two Arrows and a Curtlee-axe, lying upon a Pillow naked; the Arrows are one for the *Turks* and the other for the Christians; then the Witch readeth, and the Captain or some other taketh the Arrows in their hand by the Heads, and if the Arrow for the *Christians* cometh over the head of the Arrow for the *Turks*, then do they advance their Sails, and will not endure the Fight whatsoever they see: but if the Arrow of the *Turks* is found, in the opening of the hand, upon the Arrow of the *Christians*, then will they stay and encounter with any Ship whatsoever; the Curtlee-axe is taken up by some Child that is innocent, or rather ignorant of the Ceremony, and so laid down again; then do they observe whether the same side is uppermost which lay before, and so proceed accordingly.

They also observe Lunaticks and Changelings, and the Conjuror writeth down their Sayings in a Book, groveling on the Ground, as if he whisper'd to the Devil to tell him the Truth, and so expoundeth the Letter as it were by Inspiration. Many other foolish Rites they have, whereon they do dote as foolishly.

Whilst

Whilst he was busied, and made Demonstration that all was finished, the People in the Ship gave a great Shout, and cryed out, a Sail, a Sail, which at last was discovered to be another Man of War of *Turks*; for he made towards us, and sent his Boat aboard us, to whom our Captain complained, that being becalmed by the Southern Cape, and having made no Voyage, the *Turks* denied to go any farther Northwards; but the Captain resolved not to return to *Argier*, except he could obtain some prize worthy his endurances, but rather to go to *Salle* and sell his Christians to victual his Ship; which the other Captain apprehended for his honour, and so perswaded the *Turks* to be obedient unto him; whereupon followed a Pacification amongst us, and so that *Turk* took his course for the *Streights*, and we put up Northward, expecting the good hour of some beneficial Booty.

All this while our Slavery continued, and the *Turks* with insulting Tyranny set us still on work in all base and servile actions, adding stripes and inhumane revilings, even in our greatest labour; whereupon *John Rawlins* resolved to obtain his Liberty, and surprize the Ship, providing Ropes, with broad spikes of Iron, and all the Iron Crows, with which he knew a way, upon consent of the rest, to ram up, or tye fast their Scuttles, Gratings, and Cabbins; yea, to shut up the Captain himself, with all his Consorts, and so to handle the matter, that upon the Watch-word given, the *English* being Masters of the Gun-room, Ordnance, and Powder, they would either blow them into the Air, or kill them as they adventured to come down one by one, if they should by any chance open their Cabbins. But because he would proceed the better in his Enterprize, as he had somewhat abruptly discovered



ver'd himself to the nine *English* Slaves; so he kept the same distance with the four *Hollanders*, that were freemen; till finding them coming somewhat toward him, he acquainted them with the whole Conspiracy, and they, affecting the Plot, offer'd the Adventure of their Lives in the business: then very warily he undermined the *English Renegado*, which was the Gunner, and three more, his Associates, who at first seemed to retract: Last of all were brought in the *Dutch Renegades*, who were also in the Gunner's room, for always there lay twelve there, five *Christians*, and seven *English* and *Dutch Turks*; so that when another Motion had settled their Resolutions; and *John Rawlins* his Constancy had put new Life as it were in the matter, the four *Hollanders* very honestly, according to their Promise, sounded the *Dutch Renegadoes*, who with easie Persuasion gave their Consent to so brave an Enterprize; whereupon *John Rawlins* not caring whether the *English* Gunners would yield or no, resolv'd in the Captain's morning Watch to make the Attempt. But, you must understand, that where the *English* Slaves lay, there hung up always four or five Crows of Iron, being still under the Carriages of the Pieces; and when the time approach'd, being very dark, because *John Rawlins* would have his Crow of Iron ready, as other things were, and other men prepared in their several places; in taking it out of the Carriage, by chance it hit on the side of the Piece, making such a noise, that the Souldiers hearing it awaked the *Turks*, and bid them come down; whereupon, the Boat-swain of the *Turks* descended with a Candle, and presently searched all the Slaves places, making much ado of the matter; but finding neither Hatchet nor Hammer, nor any thing else to move suspicion:

of the Enterprize, more than the Crow of Iron, which lay slipped down under the Carriages of the Pieces, they went quietly up again, and certified the Captain what had chanced, who satisfied himself that it was a common thing to have a Crow of Iron slip from his place. But by this occasion we made stay of our Attempt, yet were resolved to take another or a better opportunity.

For we sailed still more North-ward, and *Rawlins* had more time to tamper with his Gunners, and the rest of the *English Renegadoes*, who very willingly, when they considered the matter, and perpended the Reasons, gave way unto the Project, and with a kind of Joy seemed to entertain the Motives; only they made a stop at the first Onset who should begin the Enterprize, which was no way fit for them to do, because they were no Slaves, but Renegadoes, and so had always beneficial Entertainment amongst them; but when it was once put in practice they would be sure not to fail them, but venture their Lives for God and their Country. But once again he is disappointed, and a suspicious Accident brought him to recollect his Spirits anew, and study on the danger of the Enterprize: thus it was; After the Renegado Gunner had protested Secrecy by all that might induce a man to bestow some Belief upon him, he presently went up the Scuttle, but stayed not aloft a quarter of an hour, nay, he came sooner down, and in the Gunner-room sat by *Rawlins*, who tarried for him where he left him; he was no sooner placed, and entered into some Conference, but there entered into the place a furious *Turk*, with his Knife drawn, and presented it to *Rawlins's* Body, who verily supposed he intended to kill him, as suspicious that the Gunner had discover'd something; whereat

*Rawlins*

*Rawlins* was much moved, and so hastily asked what the matter meant, or whether he would kill him or no? Observing his Countenance, and according to the nature of Jealousie, conceiting that his colour had a passage of Change, whereby his suspicious Heart condemned him for a Traytor; but that at more leisure he swore the contrary, and afterward proved faithful and industrious in the Enterprize: and for the present he answered *Rawlins* in this manner, No Master, be not afraid, I think he doth but jest: with that *John Rawlins* gave back a little, and drew out his Knife, stepping also to the Gunner's Sheath and taking out his, whereby he had two Knives to one, which when the *Turk* perceived, he threw down his Knife saying he did but jest with him. But (as I said) when the Gunner perceived *Rawlins* took it so ill, he whisper'd something in his Ear, that at last satisfied him, calling Heaven to witness, that he never spake word of the Enterprize, nor ever would, either to the prejudice of the Business or danger of his Person; notwithstanding, *Rawlins* kept the Knives in his Sleeves all night, and was troubled for that he had made so many acquainted with an Action of such Importance; but the next day, when he perceived the Coast clear, and that there was no cause of further fear, he somewhat comforted himself.

All this while *Rawlins* drew the Captain to lye for the Northern Cape, assuring him, that thereby he should not miss Purchase, which accordingly fell out as a Wish would have it; but his Drift was, in truth, to draw him from any Supply or Second of *Turks*, if God should give way to their Enterprize or success to their Victory; yet for the present, (the sixth of *February*) being twelve Leagues from the Cape, we descried a Sail, and presently took the advantage

tage of the Wind in chasing her, and at last fetch'd her up, making her strike all her Sails, whereby we knew her to be a Bark belonging to *Tor Bay* near *Dartmouth*, that came from *Ancrare* laden with Salt: 'ere we had fully dispatched, it chanced to be foul Weather, so that we could not, or at least would not make out our Boat, but caused the Master of the Bark to let down his, and come aboard with his Company, being in the Bark but nine Men and one Boy; and so the Master leaving his Mate with two Men in the same, came himself with five Men and the Boy unto us; whereupon, our *Turkish* Captain sent ten *Turks* to man her, amongst whom were two *Dutch* and one *English Renegado*, who were of our Confederacy, and acquainted with the Business.

But when *Rawlins* saw this partition of his Friends, before they could hoyle out their Boat for the Bark, he made means to speak with them, and told them plainly, that he would prosecute the matter either that Night or the next, and therefore whatsoever came of it they should acquaint the *English* with his Resolution, and make towards *England*, bearing up the Helm while the *Turks* slept, and suspected no such matter; for by God's Grace, in his first Watch about Mid-night, he would shew them a Light by which they might understand that the Enterprize was begun, or at least in a good forwardness for the Execution: and so the Boat was let down, and they came to the Bark of *Tor Bay*, where the Master's Mate being left (as before you have heard) quickly apprehended the matter, and heard the Discourse with Amazement; but time was precious, and not to be spent in disputing or casting of Doubts, whether the *Turks* that were with them were able to master them or no, being seven to six, considering they  
had

bad the Helm of the Ship, and the *Turks* being Soldiers and ignorant in Sea Affairs, could not discover whether they went to *Argier* or no; or if they did, they resolved by *Rawlins's* Example to cut their Throats, or cast them over-board: and so I leave them to make use of the *Renegado's* Instructions, and return to *Rawlins* again.

The Master of the Bark of *Tor-Bay*, and his Company, were quickly searched, and as quickly pillaged, and dismissed to the Liberty of the Ship, whereby *Rawlins* had leisure to entertain him with the lamentable News of their Extremities, and in a Word, of every particular which was befitting to the purpose: yea, he told him, that that Night he should lose the sight of them, for they would make the Helm for *England*, and he would that Night and evermore pray for their good Success and safe Deliverance.

When the Master of *Tor-Bay* Bark had heard him out, and that his Company were Partakers of his Story, they became all silent, not either diffident of his Discourse, or afraid of the Attempt, but resolved to assist him: yet to shew himself an understanding man, he demanded of *Rawlins* what Weapons he had, and in what manner he would execute the Business? To which he answered, that he had Ropes and Iron-Hooks to make fast the Scuttels, Gratings, and Cabins; he had also in the Gunner-room two Curtle-Axes, and the Slaves had five Crows of Iron before them; besides, in the scuffling they made no question of some of the Souldiers Weapons: then for the manner, he told them they were sure of the Ordnance, the Gunner-room, and the Powder, and so blocking them up, would either kill them as they came down, or turn the Ordnance against the Cabins, or blow them into the Air by one Stratagem or

other: and thus were they contented on all sides and resolved to the Enterprize.

The next Morning, being the 7<sup>th</sup> day of *February*, the Prize of *Tor-Bay* was not to be seen or found; whereat the Captain began to storm and swear, commanding *Rawlins* to search the Seas up and down for her, who bestowed all that day in the business, but to little purpose: whereupon, when the Humour was spent, the Captain pacified himself, as conceiting he should sure find her at *Argier*; but by the Permission of the Ruler of all Actions, that *Argier* was *England*, and all his Wickedness frustrated: for *Rawlins* being now startled lest he should return in this humour for the *Streights*, the eighth of *February* went down into the Hold, and finding a great deal of Water below, told the Captain of the same; adding, that it did not come to the Pump, which he did very politickly, that he might remove the Ordnance; for, when the Captain ask'd him the reason, he told him the Ship was too far after the Head; then he commanded to use the best means he could to bring her in order: sure then, quoth *Rawlins*, we must quit our Cables, and bring four Pieces of Ordnance after, and that would bring the Water to the Pump, which was presently put in practice: so the Pieces being usually made fast thwart the Ship, we brought two of them with their Mouths right before the Biticle, and because the *Renegado Flemmings* would not begin, it was thus concluded; that the Ship having three Decks, we that did belong to the Gunner-room should be all there, and break up the lower Deck; the *English* Slaves, who alvays lay in the middle Deck, should do the like, and vwatch the Scuttels: *Rawlins* himself prevailed with the Gunner for so much Povvder as should prime the Pieces, and so told them all there vvas no bet-

better Watch-Word nor means to begin, than upon the Report of the Piece to make a Cry and Shriek, for God and King *James*, and St. *George* for *England*.

When all things were prepared, and every man resolved, as knowing vvhat he had to do, and the hour vvhen it should happen to be tvvo in the Afternoon: *Rawlins* advised the Master Gunner to speak to the Captain that the Souldiers might attend on the Poop, vvhich vvould bring the Ship after; to which, the Captain vvvas very vvilling; and upon the Gunner's Information, the Souldiers got themselves to the Poop, to the number of twenty, and five or six vvvent into the Captains Cabbin, vvhere always lay divers Curtle-axes, and some Targets, and sowe fell to work to pump the Water, and carried the matter fairly till the next day, vvhich vvvas spent as the former, being the ninth of *February*, and as God must have the Praise, so the Triumph of our Victory.

For by that time all things were prepared, and the Souldiers got upon the Poop, as the day before; to avoid Suspicion, all that did belong to the Gunner-room vvvent down, and the Slaves in the middle Deck attended their Business, so that we may cast up our Account in this manner, first, nine *English* Slaves besides *John Rawlins*, five of the *Tor-Bay* men, and one Boy; four *English* Renegadoes, and tvvo *French*, and tvvo *Hollanders*, in all four and twenty and a Boy; so that lifting up our Hearts and Hands to God for the success of the Business, we were wonderfully encouraged, and settled our selves till the report of the Piece gave us vvarning of the Enterprize. Now you must consider, that in this Company were two of *Rawlins's* Men, *James Koe* and *John Davies*, vvhom he brought out of *England*, and vvhom the

Fortune of the Sea brought into the same Predicament vvith their Master. These vvere employed about Noon to prepare their Matches, vvhillst all the *Turks*, or at least most of them, stood on the Poop, to weigh down the Ship as it vvere, to bring the Water forvvard to the Pump; the one brought his Match lighted between two Spoons, the other brought his in a little piece of a Can; and so in the Name of God, the *Turks* and *Moors* being placed as you have heard, and five and forty in number: *Rawlins* having proined the Touch-holes, *James Roe* gave Fire to one of the Pieces, about tvvo of the Clock in the After-noon, and the Confederates upon the Warning shouted most chearfully. The Report of the Piece did tear and break down all the Biticle, and Compasses, and the Noise of the Slaves made all the Souldiers amazed at the matter, till seeing the Quarter of the Ship rent, and feeling the whole Body to shake under them: understanding the Ship was surprized, and the Attempt tended to their utter Destruction, never Bear robb'd of her Whelps, was so fell and mad; for they not onely called us Dogs, and cryed out *Usince de Lamair*, which is as much as to say, the Fortune of the Wars, but attempted to tear up the Plancks, setting on vvork Hammers, Hatchets, Knives, the Oars of the Boat, the Boat-hook, their Curtle-Axes, and vvhat else came to hand, besides Stones and Bricks in the Cook Room; all which, they threw amongst us, attempting still to break up the Hatches and Boards of the Steering, not desisting from their former Execrations and horrible Blasphemies and Revilings.

When *John Rawlins* perceived them so violent, and understood how the Slaves had cleared the Decks of all the *Turks* and *Moors* beneath, he set a Guard up-  
on



on the Powder, and charged their own Musquets against them, killing them from divers scout holes, both before and behind, and so lessened their number, to the joy of all our hearts; whereupon they cried out, and called for the Pilot, and so *Rawlins*, with some to guard him, went to them, and understood them by their kneeling, that they cried for mercy, and to have their Lives saved, and they would come down, which he bade them do, and so they were taken one by one and bound, yea killed with their own Curtie-axes; which when the rest perceived, they called us *English Dogs*, and reviled us with many opprobrious terms, some leaping over-board, crying, it was the chance of War; some were manacled, and so thrown over-board, and some were slain and mangled with the Curtie-axes, till the Ship was well cleared, and our selves assured of the Victory.

At the first report of our Picce, and hurly-burly in the Decks, the Captain was writing in his Cabbin, and hearing the noise, thought it some strange accident, and so came out with his Curtie-Axe in his hand, presuming by his Authority to pacifie the mischief; But when he cast his eyes upon us, and saw that we were like to surprize the Ship, he threw down his Curtie-Axe, and begged us to save his Life; intimating unto *Rawlins* how he had redeemed him from *Villa-Rise*, and ever since admitted him to a place of Command in the Ship; besides honest usage in the whole course of the Voyage. All which *Rawlins* confessed, and at last condescended to Mercy, and brought the Captain and five more into *England*. The Captain was called *Ramtham-Rise*, but his Christian name was *Henry Chandler*, and, as they say, a Chandlers Son in *Southwark*, *John Good-ale* was also an *English Turk*, *Richard Clark*, in *Turkish*, *Jasar*; *George Cook*, *Ramdam*;

dam; *John Brown*, *Mamme*; *William Winter*, *Mustapha*: besides all the Slaves and *Hollanders*, with other Renegadoes, who were willing to be reconciled to their true Saviour, as being formerly seduced with the hopes of Riches, Honour, Preferment, and such like devilish Baits, to catch the Souls of mortal Men, and entangle Frailty in the Tarrriers of horrible Abuses, and imposturing Deceit.

When all was done, and the Ship cleared of the dead Bodies, *John Rawlins* assembled his men together, and with one Consent gave the Praise unto God, using the accustomed Service on Ship-board, and for want of Books lifted up their Voices to God, as he put into their Hearts, or renewed their Memories; then did they sing a Psalm; and last of all, embraced one another for playing the Men in such a Deliverance, whereby our Fear was turned into Joy, and trembling Hearts exhilarated, that we had escaped such inevitable Dangers, and especially the Slavery and terror of Bondage, worse than Death it self. The same Night we washed our Ship, put every thing in as good Order as we could, repairing the broken Quarter, set up the Biticle, and bore up the Helm for *England*; where, by God's Grace and good guiding, we arrived at *Plimouth* the thirteenth of *February*, and were welcomed like the recovery of the lost Sheep, or as you read of a loving Mother that runneth with Embraces to entertain her Son from a long Voyage, and escape of many Dangers.

As for the Bark that came from *Tor-Bay*, the next day after they left us (as you have heard) the three Renegadoes acquainted the Master's Mate and the two *English* in her, with *Rawlins's* Determination, and that they themselves would be true to them, and assist them in any Enterprize; then if the worst came there

there were but seven to six : but, as it fell out, they had a more easie Passage than Turmoyl or Manslaughter ; for, they made the *Turks* believe the Wind was come fair, and that they were sailing to *Argier*, till they came within sight of *England* : which one of them amongst the rest discovered, saying plainly, that that Land was not *Cape Vincent* : Yes, saith he that was at the Helm, and you will be contented, and go down into the Hold, and trim the Salt over to Wind-ward, whereby the Ship may bear full Sail ; you shall know and see more to morrow : whereupon five of them went down very orderly, the *Renegadoes* feigning themselves asleep, who presently start up, and with the help of the two *English*, nailed down the Hatches, whereat the principal amongst them much repined, and began to grow into Choller and Rage, had it not quickly been over-passed ; for one of them step'd to him and dash'd out his Brains : the rest were brought to *Excester*, and there put in Goal, where they continued until Justice was executed upon them.

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*A remarkable Story of eight Men left in Greenland, Anno Christi, 1630. with a Relation of their strange Preservation until the Ship's Return.*

IN the Year of our Lord, 1630. May the first, the *Muscovy* Merchants of *London* sent a Ship called the *Salutation of London*, for *Green-land*, which arrived there in Safety the eleventh of *June* following, together with two other Ships ; all which were commanded by Captain *William Goodler*. The Ship wherein the Captain was, stayed at *Bell-sound* ; this of the *Salutation*,

*tation*, at the *Fore-land*; and the Captain meeting with store of Whales, quickly made a great Voyage, and so sent for the *Salutation*, to take in part of his Train-Oyl. By the way as they went to him, meeting with cross Winds, the Master set eight of his Men on shore to kill some Venison, in a place where there used to be good store. These Men taking with them a Brace of Dogs, a Snap-hance, two Lances, and a Tinder-box, went on shore, and that day they laid fourteen good Deer upon the Ground; and then being weary, and the Night coming on, they betook themselves to rest, intending the next day to make an end of their Hunting, and to return to their Ship; but the next day proved foggy, and there was much Ice between the Shore and the Ship, and the Wind coming Southerly, the Ship was fain to stand so far off into the Sea to be clear of the Ice, that they lost the sight of her; and the Weather growing thicker and thicker they thought fit to hunt along the Shore to *Green-Harbour*, and there to stay aboard the Ship, till their own Ship should come into the Port.

In this passage they killed eight Deer more; and so having laden their Shallop with Venison, they kept on their course to *Green-Harbour*; But when they came thither, they found, to their great astonishment, that the Ship was departed. Being thus frustrated of their expectation, and having but three dayes to the uttermost expiration of their limited time for their departure out of that Countrey, they thought it their best course to make all speed possible to *Bell-sound* to their Captain: and lest delay should prove dangerous, they lightened their Shallop by heaving their Venison over-board into the Sea; and so they hasted all they might, and that night got half way; but the dark Fog increasing, they were forced to come in a point of Land

Land till the next day at noon : At which time, the weather being clearer, they hasted forward ; but having no Compass to direct their Course by, they wandered up and down so long till the Ships were departed. This filled them with fear and astonishment, knowing that neither Christian nor Heathen had ever inhabited those desolate Climates : yea, they had heard that the Merchants had endeavoured, with profers of great Rewards, and of sufficient Furniture, and provision of all things necessary, to hire some to undertake to winter in those Parts, but could never meet with any that would adventure their Lives to so hazardous an undertaking. They had heard also, that the Company of *Muscovy* Merchants had once procured the Reprieve of some Malefactors, condemned to death here in *England*, unto whom they promised Pardon, together with Rewards, and provision of Cloaths, Victuals, and all other necessities, if they would stay one Winter there ; but when they came thither, and took a view of the desolateness of the place, they conceived such horror and fear in their hearts, chose rather to return for *England*, and there to satisfy the Law with the loss of their Lives, than to stay in so desolate and darksome a Countrey. They remembered also, a more terrible Example of nine good and able men left there formerly by the same Master that had now left them, who all died miserably upon the place ; and whose Bodies were fearfully disfigured by the savage Bears and hungry Foxes, which are the only Inhabitants of that comfortless Countrey. All which made them like amazed men to stand one looking upon another, every one fore-seeing the future calamities both of himself and of his Fellows : and that which much increased their horror, was, their want of all necessary Provision for the Life of man, having neither Cloaths to keep

keep them warm, nothing for shift, nor Food to prevent the miseries of cruel Famine, nor a House wherein to shrowd themselves from the extremity of Cold.

But after a space, knowing that Delay in Extremities is the Mother of all Danger, they began to conceive Hope out of the depth of Despair; and therefore they consulted together of the likeliest course for their preservation in that place: and resolved upon the opportunity of the next fair Weather to go to *Green-Harbor* to kill some Venison for part of their Winter Provision; which accordingly they did, but found not so many Deer as they expected; yet the first day they killed seven, and four Bears to boot, which they also intended to eat: The next day they killed six Deer more; and as they returned they killed six more; and then the Weather proving foul and cold, they laded their Shallop with the Deer and Bears; and finding another Shallop left there, as usually they do from Year to Year, they laded it with Graves of Whales that had been boyled there that Year; and so dividing themselves into those two Shallops, they took the first opportunity of returning to *Bell-sound*, to their Tent, where they intended to take up their Rest for the Winter.

But in their Passage, the Night coming on, and the Wind blowing hard, they were forced to stay in the midst way, at *Bottel Cove*, for that Night; there they fastened their Shallops one to another, and casting out their Anchor, they left them riding in the *Cove*.

But here again, for the Tryal of their Patience, and to teach them to relye more upon God's Providence than upon any outward means of their own, this Mischance befell them; The Wind blowing hard into the *Cove*, and their Anchor coming home, their Shallop

Shallop sunk into the Sea, and so wet all their Provision, and some of it they found swimming up and down by the Shore. The Sight hereof wonderfully troubled them, to see the best part of their Provision, the only hope of their Lives under God, in danger either utterly to be lost, or to be spoiled by the Sea-Water, for which they had taken such Pains, and run so many Adventures in the getting of it: and in this their Misery they saw but one Remedy, and that was a desperate one; *viz.* to run into the High-wrote Sea to their Shallops, to save the remainder of their Provisions, now ready to be washed away by the Billows: this they did, and by main force drew the Shallops to the Shore, then they went along by the Sea side to gather up such of their Provisions as was swimming up and down; and when the Weather proved fair, they went on to *Bell-found*, where being arrived, they took out their Provision, and viewed the great Tent which was built of Timber and Boards, and covered with *Flemmish* Tyles; the use of it was for the Coopers to work, and lodge in whilst they made Casks for the putting up of the Train Oyl; and they resolved to build another smaller Tent within that for their Habitation; and accordingly taking down a lesser Tent that stood near to it, wherein the Land-men lay whilst they made their Oyl, they fetched their Materials from thence, both Boards, Posts, and Rafters, and from the Chimneys of the Furnaces they took a thousand Bricks; they found also four Hogsheds of Lime, which mingled with Sand from the Shore, made good Mortar; but the Weather was grown so extream cold, that they were fain to make two Fires on both sides to keep their Mortar from freezing: then they raised a Wall of one Brick thickness against the inner Planks of  
the

the side of the Tent; but by that they had walled two sides of their House, their Bricks failed, so that they were forced to build the other two sides of Boards, which being nailed on both sides the Posts, they were hollow between, which they filled up with Sand, that made it so tight, that the least breath of Air could not possibly annoy them. The length of their Tent was 20 foot, and the breadth 16; their Chimney was the breadth of a Deal-board, and four foot high; they seiled it with boards five or six times double, that no Wind could possibly get thorough: the Door they made as close as they could, and lined it with a Bed that they found there, which came over both the opening and shutting of it; they made no Windows, having no Light but what came thorough the Chimney; then set they up four Cabins, quartering themselves two and two in a Cabin; their Beds were the Deer Skins dryed, which was a warm and comfortable Lodging for them in their Distress. Their next Care was for firing; and finding seven old Shallops which were unserviceable, they brake them up, and stowed them over the Beams in the great Tent to make it the warmer, and to keep the Snow from driving thorough the Tyles into the Tent: and by this time the cold encreasing, and scarce having any day at all, they staved some empty Cask, and brake two old Coolers (wherein they cooled their Oyl) providing whatsoever firing they could, without prejudice to the next Years Voyage: yet considering the small quantity of Fuel, the Extremity of Cold, and the long time of their Abode, they husbanded it as thriftily as possibly they could.

Having thus fitted every thing in the best manner they were able, on the twelfth of *September* looking out into the Sound, they espyed two Sea Horses, lying



lying asleep on a piece of Ice, whereupon, taking up an old Harping-iron, they hasted to them, and first slew the old one and then the young one: and so bringing them ashore, they flayed them, roasted, and eat them. Not long after, they killed another; but the Nights and cold Weather increasing on them, and they viewing their Provision, found it too small by half; whereupon they stinted themselves to one reasonable meal a day, and agreed to fast *Wednesdays* and *Fridays*, excepting from the Graves, or Fritters of the Whale, (which was a very loathsome meat) of which they allowed themselves sufficient for their present hunger: at which Diet they continued about three Months.

Having finished whatever they could invent for their Preservation, they found that all their Cloaths and Shoes were torn; to repair which, they had this new device; of Rope-yarn they made thread, and of Whale-bones Needles, to sew their cloaths withal: But *October* the tenth, the Nights being grown very long, and the Cold so violent, that all the Sea was frozen over, and they having nothing now to exercise their minds upon, were troubled with a thousand imaginations; sometimes they bewailed their absence from their Wives and Children, thinking what grief it would be to them to hear of their miscarriage: then thought they of their Parents, and what a cutting corrosive it would be to them to hear of their untimely deaths, &c. and being thus tormented in their minds with fear and grief, and pinched in their Bodies with hunger and cold, the hideous monster of Desperation presented his ugliest shape unto them: But thinking it not best to give way to grief and fear, they doubled their Prayers to Almighty God for strength and Patience in their

miseries, by whose Assistance, they shook off their former Thoughts, and cheared up themselves to use the best means for their Preservation.

Then, for the better husbanding of their Venison and lengthning of their fiering, they thought best to roast every day half a Deer, and to stow it in Hogsheds, which accordingly they did, leaving so much raw as would serve to roast every Sabbath-day a Quarter, &c. And when this was over, they began again to think of their ensuing Misery, which they found much aggravated, by reason their Whale-Fritters, after they had been drenched in the Sea Water, lying close together, were grown mouldy and spoiled; and again surveying their Bear and Venison, they found that it would not afford them five Meals a Week, whereupon they were fain to cut off one Meal more; so that for three months after, four days in the Week they fed upon the unfavoury, mouldy Whale-Fritters, and the other three they feasted with Bear and Venison: But besides the want of Meat, they now began to want Light, so that all their Meals were Suppers; for from the fourteenth of *October* to the third of *February*, they never saw the Sun, so much as peep above the Horizon; but the Moon, when not obscured with Clouds, they always saw shining as bright as in *England*; all which darksome time, they could not certainly tell when it should be day and when night.

In the beginning of this Darknes they sought some means to preserve Light, and finding a piece of Sheet-lead, and some Oyl in the Coopers Tents, and Rope-yarn, they made a Lamp, which they kept continually burning, and was a great Comfort to them in their extremity; and indeed, Comfort was much wanting to them; for, in the beginning

of

of *January* the Weather was so vehement cold, that it raised Blisters on their Flesh as if they had been burnt with Fire, and if at any time they touched Iron it would stick to their Fingers like Bird-lime; if they went out a doors to fetch in a little Water, it would so pinch them, that they were sore as if they had been beaten. In the beginning of Winter, with Pick-axes breaking the Ice daily, they got some Water on the Sea Shore; but, after the tenth of *January* they had none but Snow-Water which they melted with hot Irons, which was their only Drink till the twentieth of *May* following.

By the last of *January* the Days were seven or eight Hours long, and then viewing their Victuals again, they found that it would not last above six Weeks longer, which made them fear further Famine; but they had recourse to God, who they knew could supply them beyond their Hopes.

Looking out on a bright day, they saw a great she Bear with her Cub, coming towards their Tent; whereupon, arming themselves with their Lances, they went forth, and staid her coming; she soon cast her greedy Eyes upon them, and hoping to devour them, hasted towards them; but, with their Lances they gave her such an hearty Welcome, that she tumbled upon the ground, biting the Snow for Anger: the Cub seeing this escaped by Flight: The Weather was so extream cold, that they were fain presently to retire into the Tent, and having warmed themselves, they drew in the dead Bear, where-with they dined merrily, and this Bear served them twenty days; only this mischance they had, eating her Liver, it made their Skin peel off. When she was spent, they yet feared that their Venison would not hold out till the Fleet came from *England*; but,

God sent many Bears to their Tents, by times, at least forty, whereof they killed seven; one of which was exceeding great, at least six foot high; so that their Food encreasing they kept not themselves to such short Commons, but oft eat two or three meals a day, which much encreased their Strength.

By this, the chearful days lengthened so fast, that several sorts of Fowl resorted thither: *March* the sixteenth, one of their Mastiffs went abroad which they never saw after. Upon the coming of the Fowls, the Foxes, which all Winter had kept their Burroughs under the Rocks, came abroad to seek for their Livings; whereupon they set up Traps, which they baited with the Skin of these Fowls; by which means, they caught, at times, fifty Foxes; all which they roasted, and found to be good Meat: then taking the Bear-skins, laying the fleshy side upwards, and making Springs of Whale-bone, they caught about sixty Fowls, as big as Pidgeons.

*May* the first the Weather began to be pretty warm, so that they went abroad to seek for Provision, but nothing they could find for many days; till at length they met with abundance of *Willocks* Eggs, of which they carried home thirty, intending the next day to stock themselves with Abundance more; but that day proved so cold that they could not stir out of their Tent. The same day there came two Ships of *Hull* into the *Sound*, who knowing that some men had been left there the Year before, being very desirous to know whether they were dead or alive, the Master manned forth a Shallop to go as near the Shore as they could, and so over the Ice to the Tent; when these men came near unto it they hailed them with the usual Word at Sea, crying *Hey*, to which one of them in the Tent answered

swered again *Hoe*; which sudden Answer almost amazed them all: but perceiving them to be the very men left there, with joyful Hearts they embraced one another; and so coming into the Tent, they shewed the *Hull-men* the curtesie of the House, giving them some Venison which was roasted four months before, and a Cup of cold Water, which, for Novelty sake, they kindly accepted of.

After a little Discourse, these eight men resolved to leave their Tent, and to go with them to their Ship, where they were welcomed after the heartiest and kindest *English* manner; and so they staid with them till the *London Fleet* came, which was three days after; at which time, they went aboard the Admiral, in which Captain *William Goodler* was, who made them very welcome, and gave order that they should have any thing which was in the Ship that might do them good: he gave them Apparel also, to the value of twenty pounds, so that after fourteen days refreshment they grew all perfectly well; but, when some of them went to their own Master that had left them there, he fell foul upon them, calling them *Run-a-ways*, with other harsh Terms, far enough from the Civility of an honest man. Thus they continued in the Fleet until the 20th of *August*, at which time, with joyful Hearts, they set Sail thorow the foaming Ocean; and though sometimes crossed with contrary Winds, yet at last they came safely to an Anchor, in the River of *Thames*, and the *Muscovy Merchants* dealt very well by them.

*The Names of those eight Men thus left in Green-land.*

*William Fakely*, Gunner; *Edward Pelham*, Gunner's Mate, that wrote this Story; *John Wise* and *Robert Goodfellow*, Seamen; *Thomas Ayers*, Whale-cutter, *Henry Bet*, Cooper; *John Daws* and *Richard Kellet*, Land-men.

*A notable Story of Edgar, King of England, how he was, by his chief Favourite, circumvented of the fair Lady Elfrida, and how afterwards the King was revenged of him for the same.*

**T**His Edgar, surnamed the *Peaceable*, the thirtieth Monarch of the *English* men, was a Prince endowed with a great many Vertues, and as many Vices; and of all Vices, most to Lasciviousness, of which the Chronicles relate many Examples: we shall only instance in one, which, for the variety of the matter, deserveth to be recorded unto Posterity.

Fame's lavish Report of beauteous *Elfrida* (the Paragon of her Sex, and Wonder of Nature) the only Daughter of *Ordgarus*, Duke of *Devonshire*, sounded so loud in those Western parts, that the Echo thereof was heard into King *Edgar's* Court, and entered his Ears, which ever lay open to give his Eyes the Scope of Desire, and his wanton thoughts the Reins of Will: to try the Truth whereof, he secretly sent his Minion or Favourite, Earl *Ethelwood* of *East-Anglia*, who well could judge of Beauty, and knew the Dyet of the King, with Commission, that if the Pearl proved so orient it should be seized for *Edgar's* own wearing, who meant to make her his Queen, and *Ordgarus* the Father of a King.

*Ethelwood* a jolly young Gallant, posted into *Devonshire*, and guest-wise visited Duke *Ordgarus* his Court; where seeing the Lady surpassing the Report, blam'd Fame's over-sight for sounding her Praise in so base and leaden a Trumpet; and wholly surprized with her Love himself, began to wooe the

the Virgin, yea, and with her Father's good liking, so as the King would give his Assent. Earl *Ethelwold* returning, related, that the Maid indeed was fair, but yet her Beauty much augmented by babling Reports, and neither her Feature or Parts any wise befitting a King. *Edgar* mistrusting no Rival in his Love, nor dreaming false Fellowship in Wooing, did, with a slight Thought, pass over *Elfrida*, and pitch'd his Affections the faster another way. Earl *Ethelwold* following the Game now on Foot, desired *Edgar's* Assistance to bring it to a stand, pretending not so much for any liking to the Lady as to raise his own Fortunes by being her Father's Heir; to which the King yielded, and (ignorant of what had passed) solicited *Ordgarus* in the behalf of his Minion *Ethelwold*. The Duke, glad to be shrouded under the favour of such a Favourite, willingly consented, and his Daughters Destiny's assured to Earl *Ethelwold*.

The Marriage solemnized, and the Fruits thereof a short time enjoyed, the Fame of her Beauty began to be spread, and that with a larger Epithet than formerly it had been: whereupon, *Edgar* much doubting of double dealing, laid his Angle fair to catch this great Gull; and bearing no shew of wrong or suspect, invited himself to hunt in his Parks; and forthwith repairing into those parts, did not a little grace his old Servant, to the great Joy of *Ordgarus* the Duke. But, *Ethelwold* mistrusting the cause of his coming, thought by one Policy to disappoint another; and therefore revealing the truth to his Wife, how in his Proceedings he had wronged her Beauty and deceived his Sovereign, requested her loving assistance to save now his endangered Life, which lay in her power: and of the means he thus adviseth.

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" Like

“ Like as (said he) the richest Diamond, rough  
 “ and uncut, yields neither sparkle nor esteem of  
 “ great Price; nor the Gold unburnished gives bet-  
 “ ter Lustre than the base Brass; so Beauty and  
 “ Feature, clad in mean Aray, is either slightly  
 “ looked at with an unfixed Eye, or is wholly un-  
 “ regarded, and held of no Worth; for according  
 “ to the Proverb, Cloath is the Man and Man is  
 “ the Wretch: then to prevent the thing that I  
 “ fear, and is likely to prove my present Ruine,  
 “ and thy last Wrack, conceal thy great Beauty  
 “ from King *Edgar's* Eye, and give him Entertain-  
 “ ment in thy meanest Attires; let them (I pray  
 “ thee) for a time be the nightly Curtains drawn  
 “ about our new nuptial Bed, and the daily Clouds  
 “ to hide thy splendant Sun from his sharp and too  
 “ too piercing sight, whose Vigour and Rayes will  
 “ soon set his waxen Wings on Fire, that ready  
 “ are to melt at a far softer Heat. Pitch (thou seest)  
 “ defileth the hand, and we are forbid to give oc-  
 “ casion of Evil: veil then thy Fairness with the  
 “ Scaffs of Deformity from his over-lavish and un-  
 “ mastered Eye; for the fairest Face draws ever the  
 “ Gaze, if not the Attempts; and Natures Endow-  
 “ ments are as the Bush for the Wine, which being  
 “ immoderately taken doth surfeit the Sense, and  
 “ is again cast up with as loathing a Taste. Of these  
 “ Dregs drunk *Amnon*, after his fill of fair *Thamer*;  
 “ *Herod* of *Miramy*; and *Æneas* of *Dido*; yea, and  
 “ not to seek Examples far off, King *Edgar's* varia-  
 “ tion in his unstedfast motion doth easily bewray  
 “ it self; for, could either holy *Wolfhield*, beauti-  
 “ ful *Ethelfled*, or the wanton Wench of *Andover*,  
 “ keep the Needle of his Compass certain at one  
 “ Point? Nothing less, but it was still led by the  
 Load-



" Load-stone of his ever mutable and turning Affe-  
 " ctions. But thou wilt say he is religious, and by  
 " founding of Monasteries hath expiated those Sins:  
 " Indeed many are built, for which, Time and  
 " Posterities must thank holy *Dunstan*, from whose  
 " Devotion those good Deeds have sprung. But, is  
 " thy Person holier than sacred *Wolfhield's*? Thy  
 " Birth and Beauty greater than *Ethelfled's*, the white,  
 " Daughter also to a Duke? The former, of an ho-  
 " ly Votary, he made the Sink of his Pollution;  
 " and the later is branded to all Ages by the hate-  
 " ful Name of a Concubine, and her Son, among  
 " us, esteemed for a Bastard. These should be  
 " motives to all beauteous and vertuous Ladies,  
 " not to sell their Honours at so low and too-late  
 " repented a price. Neither think (sweet Countess)  
 " that thy Husband is jealous, or suspects thy Con-  
 " stancy, which I know is great, and thy self whol-  
 " ly compleat with all honourable Vertues; but  
 " yet consider, I pray thee, that thou art but young  
 " and may'st easily be caught, especially of him  
 " that is so old a Master of the Game: neither per-  
 " suade thy self of such Strength as is able to hold  
 " out so great an Assault; for, Men are mighty,  
 " but a King is much more. I know thou art wise,  
 " and enough hath been said, only let me add  
 " this, That Evil Beginnings have never good  
 " Ends. And so with a kind Kiss, hoping he had  
 " won his Wife to his Will, prepared with the first  
 " to welcome King *Edgar*.

Lady *Elfrida* thus left to her self, began seriously  
 to think upon this Curtain Sermon, whose Text she  
 distasted, being taken out of an over-worn and  
 thred-bare Cloath-Proverb, as though her Fortunes  
 had been wholly residing, and altogether consisting  
 in

in her Parentage and Apparel, but nothing at all in any parts of her self; whereas Women commonly are more proud of their seeming inward Perfections than of any outward Ornaments whatsoever: so that Dildain taking Possession of her Heart, she breathed forth her Discontent in these Words.

"Hath my Beauty (said she) been courted of a King, famoused by Report, compared with *Hellen's*, and now must it be hid? Must I falsifie and belye Nature's Bounties, mine own Value, and all mens Reports, only to save his Credit who hath impaired mine, and belyed my Worth? And must I needs defoul my self to be his only fair Foul, that hath kept me from the State and Seat of a Queen? I know the Name of a Countess is great, and the Wife of an Earl is honourable, yet no more than Birth and Endowments have assigned for me, had my Beauty and Parts been far less than they are. He warns me of the end when his own beginnings were with Treachery; tells me the Examples of others but observes none himself: He is not jealous, forsooth, and yet I must not look out; I am his Fair, but others Pitch, Fire, Wine, Bush, and what not? Not so holy as *Wolfhield*, not so white as *Ethelfled*, and yet that I am must now be made far worse than it is. I would men knew the heat of that Cheek wherein Beauty is blazed, then would they, with less Suspect, suffer our Faces unmask'd to take Air of their Eyes, and we no whit condemnable for shewing that which cannot be hid, neither in me shall, become of it what will; for, should my Husband miscarry thereby, yet were I unblameable, since it is no Deccit to deceive the Deceiver.

Having

Having taken upon her this Resolution, to be a right Woman, and like a true Daughter of *Eve*, desiring nothing more than the thing forbidden, she made preparation to put it in Practice: Her Body she endulced with the sweetest Balms, displayed her Hair, and bespangled it with Pearls, bestrewed her Breasts with Rubies and Diamonds, rich Jewels like Stars depended at her Neck, and her other Ornaments every way alike, costly and suitable, so that she seemed the Paragon of Nature, and appeared rather like an Angel than an earthly Creature. Being thus accoutered with all the additions of Art, to beautifie Nature, she attended the Approach and Entrance of the King; whom with such fair Obeisance and seemly Grace she received, that *Edgar's* greedy Eye presently collecting the illustrious Rays of her shining Beauty, became a burning-glass to his Heart, and the Sparkles of her fair Eyes falling into the Train of his Love, set all his Senses on Fire: yet dissembling his Passions, he passed on to his Game, where having the false *Ethelwood* at Advantage, he ran him thorough with a Javelin; and having thereby made fair *Elfrida* a Widdow, he soon after took her to be his Wife, on whom he begat a Son who was afterwards King of *England*, known by the name of *Ethelred the Unready*.

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*The Story of Mackbeth, King of Scotland.*

**A**Bout the Year of our Lord, 1040. one *Duncan* was King of *Scotland*, who being of a soft, gentle Nature, unapt for Warlike Exercises, and to govern so robustious and rough a People as the  
*Scots*;

*Scots*; he therefore, in all matters of Importance, employed two of the principal of his Nobles, *Mackbeth* and *Banquho*. These two travelling together toward *Fores*, whereas the King then lay, they went sporting by the way together, without other Company saving only themselves; as they thus journeyed thorough the Woods and Fields, suddenly, in the midst of a Launde, there met them three Women, in strange and antick Apparel, resembling Creatures of an elder World; whom when they attentively beheld, wondering much at such an uncouth sight, the first of them spake and said, All hail *Mackbeth*, *Thane of Glamis*: (*Thane* was a Title unto which that of *Earl* afterwards succeeded; and he had newly entered into that Dignity of *Glamis* by the Death of his Father who was *Thane* thereof;) the second of them said, Hail *Mackbeth* *Thane of Cawder*; and the third coming up to him, said, All hail *Mackbeth* that hereafter shall be King of *Scotland*. This is unequal dealing said *Banquho*, to give my Friend all the Honours, and none unto me; yes, (saith the first of them) we promise greater Benefits unto thee, than unto him, for he shall reign indeed, but with an unlucky end; neither shall he leave any Issue behind him to succeed in his place; where contrarily, thou indeed shalt not reign at all, but of thee those shall be born which shall govern the *Scottish* Kingdom by long Order of continual Descent: and having said these Words, they immediately vanished out of their sight.

This strange Apparition was reputed at the first but some vain fantastical Illusion by *Mackbeth* and *Banquho*; insomuch, that *Banquho* would oftentimes, in jest, call *Mackbeth* King of *Scotland*, and *Mackbeth* again would call him in sport likewise, the Father  
of

of many Kings. But afterwards, upon more serious Consideration, the common Opinion was, that these Women were the *Weird Sisters*, viz. the Goddesses of Destiny; or else some Nymphs or Fairies, endowed with knowledge of Prophecy by their Necromantical Science, because every thing came to pass as they had spoken.

For, soon after their Arrival at Court, the *Thane of Cawder* being condemned of Treason against the King, his Title, Lands, Livings, and Offices, were given, of the King's Liberality, unto *Mackbeth*.

The same Night at Supper *Banquo* jested with him, and said, Now *Mackbeth* thou hast obtained those things which the two former Sisters promised, there remaineth only for thee to purchase that which the third said should come to pass. Encouraged thus by *Banquo's* Words, but more by assurance of his helping hand, he resolved not to be wanting to himself to fulfill the Prophecy of the third *Weird*; his Wife also encouraging him much to the Attempt being very ambitious, and burning with unquenchable desire to bear the name of a Queen.

Hereupon, to put his disloyal Thoughts into Execution, he murders the King; and by reason of his Command among the Souldiers and common People, he succeeded in his Throne, and was crowned at *Scone*, the usual place for the Coronation of their Kings: and being thus invested in the Regal Chair, he, for a while used great Justice and Liberality amongst his Subjects, whereby he gained the Affections both of the Nobles and Common People.

But, as commonly those who make a Ladder of Mischief to climb up to Promotion, are ever jealous of those who may prejudice their unjust Titles, so  
he

he calling to Mind the Prediction given to his Companion *Banquo*, whom hereupon suspecting as his Supplanter, he caused to be killed, together with his whole Kindred, *Fleance* his Son only, with much difficulty, escaping into *Wales*. Glad he was now that he was freed from this Fear, but yet, for his further Security, he built a strong Castle on the top of an high Hill called *Dunfinane*, ten miles from *Perth*, on such a proud height, that standing there aloft, a man might behold well near all the Countries of *Angus*, *Fife*, *Stermond*, and *Ernedale*, as it were lying underneath him, making this his ordinary Seat; yet could not his guilty Conscience be still secure; but, upon new Fears consulting with certain Wizards about his future Estate, was told by one, that he should never be overcome till *Bernane Wood* (which was some few miles distant) did come to *Dunfinane* Castle; and by another, that he should never be slain by any Man born of a Woman. Secure then as he thought, he omitted no kind of Libidinousness or Cruelty, putting to Death many of his Nobles upon slight pretences, thereby to get their Estates into his hands. *Mackduffe*, Thane of *Fife* seeing no end of his Cruelty, posted into *England* to *Malcomme Cammore*, a Prince of the Royal Blood, persuading him to take upon him the Crown of *Scotland*, and to free his Country from so detestable a Tyrant; and so far he prevailed, that *Malcomme*, with *Syword*, Earl of *Northumberland*, and ten thousand well appointed Souldiers, marched into *Scotland*, to whom joyned some few Patriots which had not yet felt the Tyrants Sword. These marching with as much Privacy as so great an Army could be capable of, came one Night to *Bernane Wood*, and early in the Morning marched,

every

every Man bearing a Bough in his hand the better to keep them from Discovery, toward *Dunfinane* Castle, which they presently took by *Scalado*. *Mackbeth* elcaping, was pursued, over-taken, and urged to fight by *Mackduffe*, to whom the Tyrant half in Scorn replyed, that in vain he attempted his death, for it was his Destiny never to be slain by any man born of a Woman; now then is thy fatal Hour come, said *Mackduffe*, for I was never born of a Woman, but violently cut out of my Mothers Belly, she dying before her Delivery; which Words so daunted the Tyrant, though otherwise a man of good Performance, that he was easily slain, and *Malcolmne Cammore*, the true Heir of the Crown, seated in the Throne.

In the mean time, whilst these things were acting, *Fleance* the Son of *Banquo* so thrived in *Wales*, that he grew into great favour and estimation with the Prince of that Countrey, and into such familiarity with his Daughter, that she, of courtesie, in the end, suffered him to get her with Child; which being once understood, her Father the Prince conceived such hateful displeasure towards *Fleance*, that he finally slew him, and held his Daughter in most vile state of servitude, for that she had consented to be on this wise deflowred by a Stranger.

At the last yet she was delivered of a Son, named *Walter*, who within few years proved a Man of greater Courage and Valiancy than any other had commonly been found, although he had no better bringing up than (by his Grand-fathers Appointment) amongst the baser sort of People. Howbeit he shewed ever, even from his Infancy, that there reigned in him a certain stoutness of Stomach, ready to attempt high Enterprizes. It chanced, that  
falling

falling out with one of his Companions, after many taunting Words which passed betwixt them, the other, to his Reproach, objected that he was Illegitimate; wherewith being sore kindled, in his raging Fury he ran upon him and slew him out of hand; then was he glad to flee out of *Wales*: and coming into *Scotland* to seek some Friendship there, he happened into the Company of such *English* men as were come thither with *Queen Margaret*, the Sister of *Edgar Atheling*, who was married to *Malcolme*; and now he behaved himself so soberly in all his Demeanour, that within a while he was highly esteemed amongst them.

Not long after, by such means attaining to the degree of high Reputation, he was sent with a great Power of Men into the Western Isles, into *Galloway* and other parts of the Realm, to deliver the same of the Tyranny and injurious Oppression there exercised by divers misgoverned Persons; which Enterprize, according to his Commission, he atcheived with such prudent Policy and Man-hood, that immediately upon his Return to the Court he was made Lord *Steward* of *Scotland*; from which Office the name of *Steward* became as the Sir-name of all his Posterity. From this *Walter* descended that *Robert Steward*, who was after, in Right of his Wife, King of *Scotland*; since which time, there was successively nine Sovereigns of that Name in *Scotland*, and three in *England*, King *James*, King *Charles* the First, and King *Charles* the Second.

*And may the Providence above so nourish,  
That Name in England may for ever flourish.*

*Of*



*Of a Costermonger's Daughter of London ;  
how, after many strange Adventures, she came  
at last to be chief Sultaneſs to the Grand Seig-  
nior of Constantinople.*

OF all the Paſſions which poſſeſs the Spirits of Men, there is none which yields ſuch variety of Admiration and Wonder as thoſe of Love ; of which, I ſhall give you herein a moſt notable Example, ſcarcely to be parallell'd in any of our Romantick Stories, did not we know the Power of Beauty, how it ſubdues far beyond the Sword, by conquering the Conquerours, and making all things ſubject to it.

In our Metropolitan City of *London*, there lived a *Costermonger*, who had only one Daughter, but ſhe the Paragon of Nature, of an admirable Beauty ; and thereto was added ſuch Excellencies of inward Qualifications ; as made her to be deſired in Marriage by many young Gallants and other wealthy Citizens : But Love, that knows no Laws nor Limitations, had ſetled her Affections upon a young Page, whole ſmooth Tongue and complacent Carriage had fetter'd her Heart in *Cupid's* Chains ; he alſo ſeeming ſo amorouſly bent to her, as if he ſaw with no other Eyes but what ſhe beſtowed upon him, nor thought no other Thoughts but what ſhe inſpired.

But under this green Graſs of Diſſimulation lay lurking the Serpent of Ingratitude and Deceit ; for this innocent Maid miſtruſting no Evil, as intending none, was by the ſly Inſinuations of that Deceiver, whole Love was Lucre, and Faith Falſhood,

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under

under Pretence of seeing some Friends, carried on Board of a *Barbadoes* Ship, where this wicked Wretch (O Grief to hear) for twenty Pounds most villainously sold her to be a Slave. Thus the Cat having plaid a while with the Mouse, at last devours her; thus the innocent Lamb is, by the Wiles of the Fox, betrayed to her own Destruction.

This wicked Wretch having received his Money, departeth home with the Reward of Iniquity, the whilst the Ship set Sail from *Graves-end*, manned with four score tall Men, and the Wind standing fair, they smoothly glide along the *Thames*, and enter into that vast Gulph, the boundless Ocean; but the Heavens being angry for the forcible carrying away of this innocent Virgin, sent forth such a violent Tempest on the Sea, as made the stoutest Spirit of them all to tremble; for they had not sailed far, when there arose a foggy Mist from out the Seas, so that the clearness of the Skies might not be seen for the darkness of the Air, dreadful Flashes of Lightning seemed to have set the Seas on Fire, and terrible Volleys of Thunder threatned the shaking of the Heavens, and sundring of the Earth; Showers of Rain poured down amain, which, with the Impetuosity of the Winds, caused Showers of Tears to trickle down the Cheeks of the stoutest Spirits there, who all of them now expected no other but to be devoured in that merciless Element of Water: the beautiful Virgin, who before had wished all ill both to the Master of the Ship, as also to the Mariners, for carrying her thus away against her Will, now, as heartily prayed for their Welfare; knowing, if they miscarried she were lost, if they failed she were cast away. Twelve hours did the Wind and Seas contend thus together for the Destruction of this Vessel,

Vessel, tossing her about like Fortunes Tennis-ball, tearing her Masts in Pieces, and making her Tackling unserviceable; when at last the Skyes began to clear, and the Winds to cease the violence of their raging, which cheered up their drooping Spirits, hoping now all danger was past; but Fortune, that is constant in nothing but Inconstancy, soon made them to see their Error; and that they were now entring into the hands of more violent Enemies than Storms and Tempests; for, being by the Fury of the Seas brought upon the Coast of *Barbary*, they were espyed by a *Turkish* man of War, belonging to *Tunis*, a Receptacle of Pirates under the Protection of the *Grand Seignior*, who presently seized upon this stately Vessel, altogether now disabled for Resistance; and having boarded her, secured her Goods, carrying all the Persons thereof into the Town; who (according to the Custom of that place) were immediately committed to Prison.

Now were the Saylor's in their Dumps, knowing their Lot was perpetual Slavery: but the lovely Maid, in whom Beauty sat triumphant, though lately shaded with the Clouds of Fear, began to pluck up her Spirits, knowing that she had not worsened her Condition, but changed her Masters; and this gave her great Content, to see those unto whom she was lately so subject, now to partake of the same Lot with her; so that those Roses which before seemed to die in her Cheeks now revived; each several Beauty resumed their former Estates, so that she soon appeared to those dark *African* Inhabitants, a Sun upon Earth, and rather an immortal Goddess than an earthly Creature.

The Fame of her Beauty had soon filled the Ears of the Inhabitants of *Tunis*, who in multitudes came flocking

flocking to the Prison to behold her ; amongst others was the Governour of the Town, who was so stricken with Admiration at the Perfection of her Excellencies, that he could not chuse but break forth into these Words :

“ O *Mahomet*, what do I behold ! A Beauty able  
 “ to tempt a Hermit from his Cell, and make gray  
 “ Hairs to become young again : Who can look on  
 “ her and not admire ! Who can admire and not  
 “ love, nay rather adore such great Vertues ! for,  
 “ can we think Nature would not put her best Jew-  
 “ els into so rich a Casket ! Certainly so smooth a  
 “ Fore-head, diamond Eyes, rosie Cheeks, coral  
 “ Lips, alabaster Neck, so well featured a Body,  
 “ was not ordained for Captivity, but rather to be  
 “ embraced by a mighty Monarch ! I will there-  
 “ fore send her as a Present unto my Master, the  
 “ mighty *Ottoman*, unto whom, I know she cannot  
 “ but be welcome, as one that exceeds in Nature's  
 “ Endowments the choicest Beauties in all his *Sera-  
 glio*.

Accordingly, in pursuance of his intended Purpose, he taketh the lovely Damsel out of Prison, treats her nobly, and cloaths her gorgeously ; who, not willing to hide those Lustres wherewith she had captivated the Eyes of those *Mahumetans*, employs her utmost Skill, with the bravery of Apparel, to add to those Perfections of Nature. In the meantime, a Messenger is dispatched to the *Grand Seigneur's* Court, to certify him of the beautiful Prize which was coming to him ; the Governour, with his Charge, following more leisurely after. When they put forth to Sea, it is said, that the Fishes danced and leaped about their Ship, and though it was a Serene time and very calm Weather, yet the Bil-

lows

lows rose up gently, as it were to behold her Face; and having seen it, sunk down again, as it were in Obeysance to her.

They having arrived at *Constantinople*, and word thereof brought to the *Grand Seignior*, he straight gave order for her Reception, which was (indeed) very magnificent, more like the Off-spring of some mighty Potentate than a poor Costermonger's Daughter, being attended by several *Bashaws*, *Cadies*, *Mudressies*, *Chiansies*, and *Sanfiacks*, with a great number of *Saffies*, *Calxies*, *Hogies* and *Nupies*, after whom followed a strong Guard of *Janisaries*, who altogether attended her to the *Seraglio*, where she was received by the *Aga of the Women*, and not long after visited by the *Grand Seignior* himself; who beholding her exquisite Beauty, having never seen such peerless Perfections before; as if Nature herein had imitated *Apelles*, to draw the several Excellencies of all Women into one Piece, he stood as it were, wrap'd into Admiration for a time; at last, recovering the use of his Speech, he thus accosted her:

“ Most peerless Lady, whose heavenly Beauty  
 “ hath captivated my Heart, and of a Conquerour  
 “ made me thy Slave, thou shining like a Star of  
 “ the first Magnitude in Beauties Horizon; well  
 “ dost thou deserve to be the Queen of my Affec-  
 “ tions, whom Nature hath already crowned with  
 “ such transcendent Prerogatives: Know then, that  
 “ I bid thee heartily welcome (rare *English* Damsel)  
 “ and for those Excellencies which I do see in thee  
 “ I will prefer thee before all the Women in my  
 “ *Seraglio*, making thee Empress of all my Domi-  
 “ ons, as thou art already of my Heart.

Now, though Women naturally do love to hear themselves praised, especially by great men, yet the sight of Majesty in so mighty a Prince, did raise a modest Bashfulness in her, and bespread her Checks with a Vermillion Tincture: Silence for a while possessed her Lips; at last, recollecting her self, with an humble Obeysance she returned this Answer.

“ Great Sir, how much I am bound to your  
 “ Goodness, my Heart is as little able to conceive  
 “ as my Tongue to express; for which, though I  
 “ cannot in the least make you Satisfaction ( my  
 “ Means being so infinitely below my Will ) yet  
 “ shall nor my Endeavours be at any time wanting  
 “ wherewith to serve you in what may stand with  
 “ my Honour.

Gracious Lady ( replied the *Grand Seignior* ) the only thing I desire of you, is, your real Affection, more worth to me than Crowns or Scepters: 'tis not your Portion, but Person, that I sue for; and tho' I might have compelled you by Constraint, yet I rather seek to win you by Love; for, forced Affection is but feigned, and that Musick of Marriage is but a jarring Melody where Hearts are not joyned together as well as hands.

*Worthy Prince ( answered the lovely Maid ) should I deny so great Honour, I might justly be taxed of Folly in the highest degree: If therefore ( dread Sir ) there be any thing in me worthy to be loved, yours I am, the highest of my Ambition being only to be entituled your Servant in it's largest Latitude.*

Being thus agreed, with reciprocal Joy on both sides, next day was the Marriage solemnized in one of the principal *Mosches* of the City: the Rites and Ceremonies were performed by the *Mufti*, in his *Pontificalibus*. She was most gorgeously attired at that

that time, the Jewels that she wore being estimated at five thousand Pounds: and that the Joy might be the more universal, the *Grand Seignior* distributed amongst the *Janisaries* an hundred thousand Sultanies.

The next day the *Grand Seignior* sitting in the *Divano*, with the *Beglerbegs* of *Greece* and *Natolia*, together with several *Bassas*, *Sanjacks*, and other high Ministers of State, the beautiful Lady was by a general Decree ordained chief *Sultaneß* of all the *Turkish* Dominions, and so to be honoured of all the People, notwithstanding the former Custom, that she who bore the first Son to the Emperour had only that Title conferred on her. She was also made free at that time, a great Honour amongst the *Turks*, and immediately was by the Title of *Sultaneß* proclaimed all over the City of *Constantinople*.

*The Proverb says, Give a Maid Luck and throw  
Her in the Sea, she'll thrive where e're she go.  
Stones being thrown hard 'gainst the ground, do by  
The force of that their Fall mount up on high.*

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### *Historical Observations out of several Authors.*

AT such time as the *Tartars* began to reign, and were first known in the World, there were four Brethren, the eldest of which, *Mongu*, reigned in *Sedia*. These purposing to subdue the World, went one to the East, another to the North, to the South a third, which was *Klan*, and the other to the West. This *Klan* having an Army of an hundred thousand Horse, besides Foot, fought against the

*Caliph* of *Baldach*, a great City in the Confines of *Tartaria*, whom he overcame, and took both him and his City, wherein he found infinite store of Treasure; at which, he greatly wondring, sent for the *Caliph*, whom he sharply reprov'd, that having so much Treasure, he would not therewith provide himself of Souldiers for his Defence; and therefore, commanded that he should be inclosed in that Tower where his Treasure was, without any other Sustenance, so long as he lived. This (say the Historians of that time) seem'd a just Judgment from our Lord Jesus Christ on him: for he, in the year 1225. seeking to convert the Christians to *Mahomet*, and taking advantage on that place of the Gospel, that *he which hath Faith as much as a grain of Mustard-seed should be able to remove Mountains*; He convented all the *Christians*, *Nestorians*, and *Jacobites*, and propounded to them in ten days to remove certain Mountains, or turn *Mahometans*, or be slain, as not having one man amongst them which had the least Faith. They therefore continued eight days in Prayer: after which, a certain Shoo-maker, by Revelation to a Bishop, was designed to perform it. This Shoo-maker, once tempted to Lust by sight of a young Woman, in putting on her Shoo, zealously had fulfilled that of the Gospel, and literally had put out his right Eye: he now, on the day appointed, with other Christians, following the Cross, and lifting his hands to Heaven, prayed to God to have Mercy on his People; and then with a loud Voice commanded the Mountain, in the Name of the Father, Son, and Holy Ghost, to remove, which presently, with great Terror to the *Caliph* and all his People, was effected. And that day was for a long time after kept holy, with fasting also on the Evening.

In



In *Draugiana*, a Province of *Persia*, near unto a City called *Mulebet*, lived a seditious *Persian*, named *Aladine*, commonly called *the old man of the mountain*; he had, in a pleasant Valley betwixt two Mountains, very high, made a goodly Garden, furnished with the best Trees and Fruits he could find, adorned with divers Palaces and Houses of Pleasure, beautified with Gold Works, Pictures, and Furnitures of Silk. There, divers Pipes, ansvvering divers parts of these Palaces, vvhere seen to run Wine, Milk, Honey, and clear Water. In them he had placed goodly Damsels, skilful in Songs, and Instruments of Musick and Dancing, and to make Sports and Delights unto men, vvhatsoever they could imagine. They vvhere also fairly attired in Gold and Silk, and vvhere seen to go continually sporting in the Garden and Palaces. This Place thus furnished vvith Delights, he had made in imitation of *Mahomet*, vvho had promised such a sensual Paradise to his devout Follovvvers; the entrance into vvhich he fortified vvith a strong Castle called *Tigado*. Hither he brought all the lusty Youths he could light on, casting them into Prison, vvhere they endured much Sorrov and Woe. And vvhen he thought good, he caused a certain Drink to be given them, which cast them into a dead sleep: then he caused them to be carried into divers Chambers of the said Palaces, where they saw the things aforesaid as soon as they awaked; each of them having those Damsels to minister Meats and excellent Drinks, and all varieties of Pleasures to them, inso-much, that the Fools thought themselves to be in Paradise indeed. Having enjoyed this Happiness a whole day, they were in a like Sleep conveyed to their Irons again; after which, he caused them to be

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be brought into his Presence, and questioned where they had been; which answered, by your Grace, in Paradise, and recounted all the Particulars before mentioned. Then the old man answered, this is the Commandment of our Prophet, That whosoever defends his Lord, he makes him enter into Paradise: and if ye will be obedient to me, and hazard your Lives in my Quarrel, ye shall have this Grace. This so animated them, that they swore to be obedient to his Commands; and he was thought happy whom the old man would command any thing, though it cost him his Life; so that other Lords, and his Enemies, were slain by these his *Assassines*, which exposed themselves to all Dangers, and contemned their Lives. These men the *Italians* call *Assassines*, (whence we use the Phrase to *Assassinate*) the name importing as much as Thieves or Cut-throats: such a one was he who murdered the Count of *Tripolis*, in the Wars for the Holy Land; and such a one was he, who so desperately wounded our *Edward* the First, at the Siege of *Acon*, with a poysoned Knife, whose Venome could by no means be asswaged, till his vertuous Wife (proposing herein a most rare Example of conjugal Love) sucked out the Poyson, which her love made sweet to her delicate Pallate; so sovereign a Medicine is a Wife's Tongue, anointed with the Vertue of lovely Affection: and indeed, it is no wonder that Love should do Wonders which is it self a Wonder. This *Aladine* thus playing the Tyrant, and robbing all which passed that way; *Vlan*, in the Year 1262. sent and besieged his Castle, which, after three years Siege, they took, slew him, and ruined his Paradise, not being able, for want of Victuals, to hold out longer.

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*Paulus Venetus* reporteth, that in a City called *Samarchan*, subject to the Nephew of the Great *Cham* of *Tartary*, the Brother of the Great *Cham*, named *Zagatai*, governed that Country; who being persuaded to become a Christian, the Christians, thorough his Favour, built a Church, in honour of *St. John Baptist*, with such Cunning, that the whole Roof thereof was supported by one Pillar in the midst; under which, was set a square Stone, which by favour of their Lord, was taken from a Building of the *Saracens*. *Zagathai's* Son succeeded after his Death in the Kingdom, but not in the Faith; from whom, the *Saracens* obtained, that the Christians should be compelled to restore that Stone: and when they offered a sufficient valuable Price, the *Saracens* refused to receive any other Composition than the Stone; but the Pillar lifted up it self, that the *Saracens* might take away their Stone, and so continued.

About the Year of our Lord 400. one *Agilmond* was King of the *Lombards*, inhabiting *Pannonia*, now called *Hungary*. This King one morning going a hunting, as he was riding by a Fish-pond he spied seven Children sprawling for Life, which one (as saith *Paulus Diaconus*) or (it may be) many Harlots had been delivered of, and most barbarously thrown into the Water. The King amazed at this Spectacle, put his Boar-spear or Hunting-pole among them; one of the Children's hands fastned to the Spear, and the King softly drawing back his Hand, wadded the Child to the Shore. This Boy he named *Lamissus*, from *Lama*, which in their Language signified a Fish-pond. He was in the King's Court carefully brought up, where there appeared in him such Tokens of Vertue and Courage, that after the Death

Death of *Agilmond*, he was by the *Lombards* chosen to succeed him.

In the time of the Emperour *Frederick Barbarossa*, Anno 1161. *Beatrix* the Emperour's Wife, coming to see the City of *Millain* in *Italy*, was, by the irreverent People, first imprisoned, and then most barbarously handled; for, they placed her on a Mule, with her Face towards the Tail, which she was compelled to use instead of a Bridle: and, when they had thus shewn her to all the Town, they brought her to a Gate and kicked her out. To revenge this Wrong, the Emperour besieged and forced the Town, and adjudged all the People to die, save such as would undergo this Ransome: Between the Buttocks of a skittish Mule a bunch of Figs was fastened; and such as would live, must, with their hands bound behind, run after the Mule, till, with their Teeth, they had snatched out one or more of the Figs. This Condition, besides the hazard of many a sound Kick, was by most accepted and performed. Since which time, the *Italians*, when they intend to scoff or disgrace one, use to put their Thumb between two of their Fingers, and say, *Ecco, La fico*; which is counted a Disgrace answerable to our *English* Custom, of making Horns to that Man whom we suspect to be a Cuckold.

*Giraldus Cambriensis*, who wrote an History of *Ireland*, reporteth, that in his time, in the North of *England*, a knot of Youngsters took a Nap in the fields. As one of them lay snorting with his Mouth gaping, as though he would have caught Flies, it happened that a Snake or Adder slipt into his Mouth, and glided down into his Belly, where harbouring it self, it began to roam up and down, and to feed on the young man's Entrails. The Patient being sore distressed-

tracted, and above measure tormented with the biting pangs of this greedy Guest, incessantly prayed to God, that if it stood with his gracious Will, either wholly to bereave him of his Life, or else of his unspeakable mercy to ease him of his Pain. The Worm would never cease from gnawing the Patient's Carcass, but when he had taken his repast; and his Meat was no sooner digested, than it would give a fresh onset in boring his Guts. Divers Remedies were sought, as Medicines, Pilgrimages to Saints, but all could not prevail. Being at length schooled by the grave Advice of some sage and expert Father, who willed him to make his speedy repair to *Ireland*, where neither Snake nor Adder would live. He presently thereupon would tract no time, but busked himself over Sea, and arrived in *Ireland*. He had no sooner drank of the Water of that Island, and eaten of the Victuals thereof, but forthwith he killed the Snake, avoided it downward, and so being lusty and lively, he returned into *England*.

When *David Bruce* was King of *Scotland*, in the beginning of his Reign, for the better proof of exercising Justice among them that coveted to live by truth, and to have more ready occasion to punish others that meant the contrary; he commanded that Saddles and Bridles, with all other such Instruments and Stuff as pertained to Husbandry, should be left abroad both day and night without the doors: and if it chanced that any of them were stollen or taken away, the Sheriff of the Shire should either cause the same to be restored again, or else to pay for it out of his own Purse. During the time, whilst such strait punishment was executed against Offenders, it fortuned that a Carle of the Countrey, because he durst not steal other mens goods, stole his own Plow-Irons, that

that he might have the value of them recompenced to him by the Sheriff: but such diligence was used in the search and tryal who had the Plow-Irons, that finally the truth came to light; whereupon for his crafty falshood, the Party guilty was hanged, as he had well deserved.

*Helio-gabalus* being chosen Emperour of Rome, assumed the name of *Antonine*. His Apparel was extreme brave and gorgeous, and yet he never wore one Garment twice. His Shoos were embellished with Diamonds, and Oriental Pearls of the greatest price. His Seats were strewed with Musk and Amber. His Beds were covered with Cloth of Gold, tissued on Purple, and embossed with Gems of inestimable value. His Way was strewed with filings of Gold and Silver. His Vessels, even of basest use, were of the purest Gold. His Lamps burned with precious Balms and Gums of *India* and *Arabia*. His Fish-Ponds were filled with Rose-water. His Ships, in their Theatrical Sea-fights, floated in Rivers of Wine. His Baths, most magnificently built, when he had once used them, were pulled down, and new built. His Plate was of refined massy Gold; but never served twice to his Table. His Rings and Jewels infinitely rich, yet never worn twice. His Concubines numberless, yet never lain with twice. Every Supper in his Court cost a thousand pound Sterling. When he lay near to the Sea, he would eat no Fish, when he was farthest in the Continent, he would eat no Flesh. Whole meals were furnished with Tongues of singing Birds, and Brains of the rarest Creatures. All *Asia*, *Europe*, and *Africa*, with the adjacent Islands; in a word, the whole Globe of Earth and Sea (whereof he was Lord Paramount) was not able to fill this Gulph. In his Progresses he was attend-

tended with six hundred Chariots, fraught with Concubines, Catamites, and Panders: for whom he built a *Seraglio* in his Court, where himself ( in the Habit of a Courtezan ) used to make solemn Speeches unto them, terming them his brave Fellow-souldiers, and Companions in Arms. He caused to be gathered in *Rome* ten thousand weight of Spiders, ten thousand Mice, and a thousand Pole-cats, which he exhibited to the *Roman* Peers and People in a Publick Show and Solemnity, professing that now he perfectly understood how mighty a City *Rome* was. Lastly, he summoned a Parliament of Women, to consult about Tires, Fashions, Dreffes, Tinctures, and the like weighty and important Affairs.

In the Province of *Chamul*, belonging to the *Cham* of *Tartaria*, the Inhabitants are Idolaters, have a peculiar Language, and seem to be born for no other purpose but to apply themselves to Sporting, Singing, Dancing, Writing and Reading after their fashion, playing on Instruments, and to give themselves to delight. When any Traveller passing by, turneth into any man's House for entertainment, the Master of the Family receiveth him with great Joy, and commandeth his Wife and all the Family, that they, as long as he will abide with them, obey him in all things. In the mean space, he departeth, not to return so long as the Guest remaineth in his House: and mean while he lieth with the Wife, Daughter, and the rest, as with his own Wives. The Women of that Countrey are beautiful, and ready to obey all those Commandments of their Husbands, who are so besotted vvith this folly, that they think it a glorious thing for them, and acceptable to their Idols, for vvhich they prosper vvith plenty of all things. *Mangu Can* having heard of  
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this Folly, commanded them to observe this detestable Custom no longer; which they did about three Years, and then seeing not their wonted Fertility, and troubled with some domestical Crosses, sent Ambassadors to the *Cham*, and earnestly entreated that he would revoke so grievous an Edict, and not abolish that Tradition which they had received from their Elders. The *Cham* answered, Seeing you desire your Reproach and Shame, it shall be granted you; go and do herein after your wont. The Messengers returning with this Answer, brought great Joy to all the People. This Custom is observed in that Country to this day.

In another Province, called *Tebeth*, likewise under the Great *Cham*, they had a Custom, that no Man married a Wife who was a Virgin: for, when Travellers and Strangers, coming from other parts, pass thorough this Country, and pitch their Pavillions, the Women of that place having marriageable Daughters, bring them unto Strangers, desiring them to take them, and enjoy their Company, as long as they remain there: thus the prettier are chosen, and the rest return home sorrowful. And when they will depart, they are not suffered to carry any away with them, but faithfully restore them to their Parents: the Maiden also requireth some Toy or small Present of him who hath deflowered her, which she may shew as an Argument and Proof of her deflouring. And she that hath been loved, and abused of most men, and shall have many such Favours and Toys to shew to her Wooers, is accounted more noble, and may more easily and honourably be married: and when she will go gallantly attired, she hangeth all her Lovers Favours about her Neck, and the more acceptable she was to ma-

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ny, of so much the more Honour is she adjudged worthy. But, when they are once married to Husbands, they are now no more suffered to be coupled with strange men: and the men of this Country are very wary that they offend not one another in this matter.

In *China*, such there as be imprisoned for Debt, lye there until it be paid; the *Taiffu*, or head Officer of that place, calling him many times before him by vertue of his Office; who understanding the cause wherefore they do not pay their Debts, appointeth them a certain time to do it, within the Compass whereof, if they discharge not their Debts, being Debtors indeed, then they be whipped, and condemned to perpetual Imprisonment: If the Creditors be many, and one is to be paid before another, they do contrary to our manner, pay him first of whom they last borrowed, and so ordinarily the rest, in such sort, that the first Lenders be the last Receivers. The same order is kept in paying Legacies; the last named receiveth his Portion first.

In the same Country, all such Thieves as are taken, are carried to Prison from one place to another, in a Chest, upon mens Shoulders, hired therefore by the King: the Chest is six handfuls high; the Prisoner sitteth therein upon a Bench, the Cover of the Chest is two Boards, amidst them both, a Pillory-like hole for the Prisoner's Neck; there sitteth he, with his head without the Chest, and the rest of his Body within, not able to move or to turn his Head this way or that way, nor to pluck it in; the Necessities of Nature he voideth at a hole in the bottom of the Chest; the Meat he eateth is put into his Mouth by others. There abideth he day and

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night during his whole Journey: if haply his Porters stumble, or the Chest do jog, or be set down carelessly, it turns to such great Pains unto him, that all such Motions are near as bad as a hanging.

The Emperours of *Russia*, to shew their Sovereignty in their Exactions for Money, have used very strange Cavillations. One of them, named *Ivan Vasilowich* sent into *Permia* for certain Loads of Cedar Wood, whereof he knew that none grew in that Country: The Inhabitants returned answer they could find none there; whereupon, he assessed their Country in 12000 Rubbels or Marks, as if they concealed the Commodity of purpose. Again, he sent to the City of *Mosko*, to provide for him a Colpack or Measure full of live Fleas, for a Medicine. They returned Answer, that the thing was impossible; and if they could get them, yet they could not measure them for leaping out: whereupon, he prayed, or beat out of their Skins 7000 Rubbles for a Mule. By like Cavillation he extorted from his Nobility 30000 Rubbles, because he missed of his Game when he went a hunting for the Hare; as if their Hunting and murdering of Hares had been the cause of it.

#### *How they Baptize, Marry, and Bury in Russia.*

When any Child is born, it is not baptized till the next Sunday, and if it chance that it be not baptized then, it must tarry until the second Sunday after the Birth; and it is lawful for them to take as many God-fathers and God-mothers as they will; the more the better.

When they go to the Church, the Midwife goeth forth most, carrying the Child, and the God-fathers

fathers and God-mothers follow into the midst of the Church, where there is a small Table ready set, and on it an earthen Pot full of warm Water, about which the God-fathers and God-mothers with the Child settle themselves: then the Clark giveth to every one of them a small Wax-candle, burning; then cometh the Priest, and beginneth to say certain words, which the God-fathers and God-mothers must answer word for word; among which, one is, that the Child shall forsake the Devil, and as that name is pronounced, they must all spit at the word as often as it is repeated. Then he bleseth the Water which is in the Pot, and doth breathe over it; then he taketh all the Candles which the Gossips have, and holding them all in one hand, letteth part of them drop into the Water, and then giveth every one his Candle again; and when the Water is sanctified, he taketh the Child and holdeth it in a small Tub, and one of the God-fathers taketh the Pot with warm Water and poureth it all upon the Child's Head. After this, he anointeth the Ears and Eyes with Spittle, and maketh certain Crosses with Oyl upon the Back, Head, and Breast of the Child; then taking the Child in his Arms, carrieth it to the Images of *St. Nicholas* and our Lady, &c. and speaketh unto the Images, desiring them to take charge of the Child, that he may live, and believe as a Christian Man or Woman ought to do, with many other words. Then coming back from the Images, he taketh a pair of Shears and clippeth the young and tender hairs of the Child's head in three or four places, and then delivereth the Child; whereunto every one of the God-fathers and God-mothers lay a hand: then the Priest chargeth them, that the Child be brought up in the Faith and Fear of God.

and Christ, and that it be instructed to cringe and bow to the Images, and so they make an end. Then one of the God-fathers must hang a Cross about the Neck of the Child, which he must alwayes wear.

*Their way of marrying.*

First, when there is Love between the Parties, the Man sendeth unto the Woman a small Chest or Box, wherein is a Whip, Needels, Thred, Silk, Linnen-cloth, Shears, and such like Necessaries as she shall occupy when she is a Wife, and perhaps sendeth therewithall Raisins, Figs, or some such things, giving her to understand, that if she do offend, she must be beaten with the Whip; and by the Needels, Thred, Cloth, &c. that she should apply herself diligently to sew, and do such things as she could best do; and by the Raisins or Fruits, he meaneth, if she do well, no good thing shall be withdrawn from her, nor be too dear for her: and she sendeth unto him a Shirt, Hand-kerchiefs, or some such things of her own making.

When they are agreed, and the day of Marriage appointed when they shall go towards the Church, the Bride will in no wise consent to go out of the House, but resisteth and striveth with them that would have her out, and feigneth her self to weep; yet in the end two Women get her out, and lead her towards the Church, her Face being covered close, because of her dissimulation, that it should not be openly perceived: for she maketh a great noise, as though she were sobbing and weeping, until she come at the Church, and then her Face is uncovered. The Man cometh after, among other of his Friends, and they carry with them to Church a  
great

great Pot of Wine or Mead; then the Priest coupleth them together much after our Order, one promising to love and serve the other during their Lives together, &c. which being done, they begin to drink, and first the Woman drinketh to the Man, and when he hath drank he letteth the Cup fall to the Ground, hasting immediately to tread upon it, and so doth she, and whether of them tread first upon it must have the Victory, and be Master at all times after; which commonly happeneth to the Man, for he is readiest to set his Foot upon it, because he letteth it fall himself. Then they go home again, the Womans Face being uncovered. The Boys in the Streets cry out, and make a noise in the mean time with very dishonest Words.

When they come home, the Wife is set at the upper end of the Table, and the Husband next unto her: they fall then to drinking till they be all drunk; they perchance have a Minstrel or two, and two naked men which led her from the Church, dance naked a long time before all the Company. When they are weary of drinking, the Bride and the Bridegroom get them to Bed; for it is in the Evening always when any of them is married: and when they are going to Bed, the Bride-groom putteth certain Money, both Gold and Silver if he have it, into one of his Boots, and then sitting down in the Chamber, crossing his Legs, then the Bride must pluck off one of his Boots, which she will, and if she happen on the Boot wherein the money is, she hath not only the money for her Labour, but is also at such choice, as she need not ever, from that day forth, to pull off his Boots; but, if she miss the Boot wherein the money is, she doth not only lose the

the money, but is also bound, from that day forwards, to pull off his Boots continually.

Then they continue in drinking and making good Chear three days following, being accompanied with certain of their Friends; and during the same three days, he is called a Duke and she a Dutchess, although they be very poor Persons. One common Rule is amongst them, if the Woman be not beaten with the Whip once a Week she will not be good, and therefore they look for it orderly; and the Women say, that if their Husbands did not beat them they should not love them. It is reported of a *German* Shoo-maker, who travelling into this Country, and here marrying a Widdow, used her with all Kindness that a Woman could (as he thought) desire, yet did not she seem content; at last learning where the Fault was, and that his not beating her was the cause of her Pensiveness, he took such a Vein in cudgelling her sides, that in the end the Hang-man was fain to break his Neck for his Labour.

*Of their manner of Burial.*

When any Man or Woman dieth, they stretch him out, and put a new pair of Shoos on his Feet, because he hath a great Journey to go, and a Penny in his Mouth to bear his Charges by the way; then do they wind him in a Sheet as we do, but they forget not to put a Testimony in his right hand, which the Priest giveth him, to testify to *St. Nicholas*, whom they deem to be the Porter of Heaven, that he died a Christian Man or Woman. And they put the Corse always in a Coffin of Wood, although the Party be very poor: and when they go towards the Church, the Friends and Kinsmen of the Party

Party deceased, carry in their Hands small Wax Candles, weeping, and howling, and making much Lamentation. They that be hanged, or beheaded, or such like, have no Testimony with them; how they are received into Heaven it is a Wonder, without their Passport.

### Of their Priests in Muscovia.

For their Priests, it is lawful to marry for the first time; but, if the first Wife die, he cannot take a second but he must lose his Priest-hood, and his Living withal: the Reason they make out of that place of *St. Paul to Timothy*, 1. 3, 2. not rightly understood: thinking that to be spoken of divers Wives successively that the Apostle speaketh of at one and the same time. If he will needs marry again after his first Wife is dead, he is no longer called *Papa*, but *Rospapa*, or *Priest quondam*. This maketh the Priests to make much of their Wives, who are accounted as the Matrons, and of best Reputation among the Women of the Parish.

For the Stipend of the Priest, their manner is not to pay him any tenths of Corn, or ought else; but he must stand at the Devotion of the People of his Parish, and make up the Incomes towards his Maintenance so well as he can, by Offerings, Shrifts, Marriages, Burials, Dirges, and Prayers for the Dead and the Living; (which they call *Molitua*) for besides their Publick Service within their Churches, their manner is, for every private Man to have a Prayer said for him by the Priest, upon any occasion of Business whatsoever, whether he ride, go, sail, plough, or whatsoever he doth else; which is not framed according to the occasion of his Business,

but at Randome, being some of the ordinary and usual Church-prayers; and this is thought to be more holy and effectual, if it be repeated by the Priest's Mouth, rather than by his own. They have a Custom besides, to solemnize the Saints day that is Patron to their Church, once every Year; what time all the Neighbours of their Country and Parishes about, come in to hear Prayers said to that Saint for themselves and their Friends, and so make an Offering to the Priest for his Pains: This Offering may yield them some ten pounds a Year, more or less, as the Patron or Saint of that Church is of Credit and Estimation among them. The manner is, on this day, (which they keep Anniversary for the Priest) to hire divers of his Neighbour-Priests to help him, as having more Dishes to dress for the Saint than he can well turn his hand unto. They use besides to visit their Parishioners Houses with holy Water and Perfume, commonly once a Quarter; and so having sprinkled and benedicted the good Man and his Wife, with the rest of their Household and Household-stuff, they receive some Devotion, more or less, as the man is of Ability. This and the rest laid altogether, may make up for the Priest, towards his maintainance, about thirty or forty Marks a Year; whereof, he payeth the tenth part to the Bishop of the Diocess.

*The Manner of making Fryars in Muscovia.*

First, the Abbot strippeth him of all his Secular or ordinary Apparell; then he putteth upon him, next to his Skin, a white Flannel Shirt, with a long Garment over it down to the Ground, girded unto him with a broad Leather Belt. His uppermost Garment



ment is a Weed of *Garras* or *Say*, for colour and fashion much like to the upper Weed of a Chimney-Sweeper: then is his Crown shorne a hand breadth, or more, close to the very Skin; and these, or like Words pronounced by the Abbot, whilst he clippeth his Hair: *As these Hairs are clipped off, and taken from thy Head, so now we take thee, and separate thee clean from the World and worldly things, &c.* This done, he anointeth his Crown with Oyl, and putteth on his Cool, and so taketh him in among the Fraternity. They vow perpetual Chastity, and Abstinence from Flesh.

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*The Life, Manner, and Customs of the Samoits,  
a People inhabiting near Nova-Zembla.*

IN their Journey, their upper Coat is called a *Park*, which is for the most part of Deer-skin, and some of white Fox or Wolverine, which they wear the Hair or Fur outward; under that they have another Coat, which is called a *Mallek*, made of young Fawn Skins, or Hare Skins, or Swan Skins; very soft and well dressed; a Cap of Bever, double, and close to their Heads, with two Flaps for their Ears, tyed under their Chin, a Pair of Breeches of Deer-skin, with the Hair inwards; upon their Feet they have Socks or Stockings of Deer-skin, the Hair to their Skin, upon that long Boots, which they call *Penyes*, made of the Legs of Deer skins; thus apparelled, they sit upon the Sleds cross-legged, with a Deer-skin under them; two Deer being yoked to a Sled, they will run with such Swiftnels, and so long continuc, as is not to be believed, except to those

those that have seen the same; for, riding Post, they will ride without Rest or Sleep two hundred miles in four and twenty hours, but with their Argish or Stuff, thirty miles in twelve hours; their Women usually do guide their Argish, which is ten Sleds, and to every Sled a Buck, all made fast one after another; the Men in the way do provide Wood for firing, and do hunt for all manner of Beasts and Fowl, which the Women dress. It is the Woman's Labour to set up the Choom or Tent, making one place therein always holy, which the Woman must not set her Foot into, neither go about the Tent round, which if they chance to do, they will presently remove all, for fear of the Wolf or Bear, which they say would devour them if they did not remove. Their Tent or Choom is made in this manner; first, they set up long Firr-poles, then they have six Quarters double of Deer-skins, which being set up, they throw Snow round about the Edge a Yard thickness, leaving the top open for to vent Smoak, making a Fire in the middle, spreading Deer-skins, upon which they lie; in which manner, it is altogether as warm as the Stones in *Russia*: they have no Towns, neither any certain place of abode, but with their Deer they travel from place to place, where they find the best Moss, on which their Deer feed.

Their Wives they buy for Deer, and will have if he have ability, four or five Wives, with whom he lyeth by turn every Night several; he is the richest man that hath most Deer or Daughters, selling them to any that will give most for them. In their Marriage, having agreed of Price, they use not great Ceremonies, only they make a Feast to their Friends, after which, the Woman is brought

to the Man that hath bought her, she being hung with many Iron Rings and Brazen Bells, all departing out of the Tent, save they two, till the next morning, and then he departeth; but, if he be one of Wealth, they will continue their Feast seven days. It falleth out many times, that after they have had their Wives half a Year or a Year, they will turn them back to their Friends, taking their Deers again, paying for the charge of the Feast, which is always to be made at her Fathers charge, and losing the encrease of his Deer.

They have no knowledge of the true God, but worship Blocks and Images of the Devil, unto which they will strangle tame Deer, rubbing the Blood on the Idols, and eating the Meat themselves. When a rich man dies, because he shall not travel on foot, his Friends will kill three Deer to draw him in the new World, and they will strangle a Slave to tend on him. The Deer they kill in this manner, to serve the dead man; they make a Stake sharp, which they thrust into the Beasts Fundament, with many Howlings and Cryings, till they be dead: the Master, with the Slave, they bury; the Deer they eat as well raw as boiled or roast, although they use all three. If a young Child dye under fourteen of their Years, which is seven of ours, they do hang it by the Neck on some Tree, saying, it must fly to Heaven.

If any Controversie be, which cannot be decided, or the Truth known, then one of the two betwixt whom the Controversie is, must be sworn, which is in this manner; they will make an Image of a Man in Snow, bringing a Wolfs Nose, and delivering a Sword to him that must swear, he rehearsing by name all his Friends, desiring that they might all be

be cut in Pieces in that manner as he doth cut that Image of Snow. Then he himself doth cut the Image of Snow all to pieces with the Sword; then after, the Wolves Nose being laid before him, he desires that the Wolf may destroy all his tame Deer, and that he may never more take or kill any wild Deer after that if he speak not the Truth: so cutting the Wolf's Nose in pieces, there is no more to be said of that Controversie.

When they would know any thing to come, they send for their Priest or Witch to converse with the Devil, sitting in one side of the Tent, having before his Face a piece of an old Shirt of Mayl, hung with Bells and pieces of Brass; in his right hand a great Tabor made with a Wolves skin, beating upon the same with a Hares foot, making a very doleful sound, with singing and calling for the Devil to answer his Demand; which being ended, they strangle a Deer for a Sacrifice, making merry with the Flesh.

The Women be very hard of Nature; for, at their Child-bearing, the Husband must play the Mid-wife; and being delivered, the Child is washed with cold Water or Snow, and the next day the Woman is able to conduct her *Argish* or Sled.

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*A Description of Groen-land, and the Inhabitants thereof: by an Eye-witness, Anno 1612.*

THE North-west part of *Groen-land* is an exceeding high Land to the Sea-ward, and almost nothing but Mountains, which are wonderful high all within the Land, as far as we could perceive: they

they are all of Stone, some of one colour, and some of another, and all glistering as though they were of rich Value, but indeed they are not worth any thing. There are some Rocks in those Mountains which are exceeding pure Stone, finer and whiter than Alabaster. The sides of these Mountains are covered with Snow for the most part, especially the North-sides; and the North-sides of the Valleys having a kind of Moss, and in some places Grass, with a little Branch running all along the Ground bearing a little black Berry. There are few or no Trees growing, as far as we could perceive, but in one place, some forty miles within the Land, in a River, which we called *Ball's River*; there I saw on the South-side of an high Mountain, which we went up, and found (as it were) a young Grove of small Wood, some of it six or seven Foot high, like a Coppice in *England*, that had been some two or three Years cut: and this was the most Wood that we saw growing in this Country, being some of it a kind of Willow, Juniper, and such like.

We found in many places much *Angelica*; we suppose the People eat the Roots thereof for some Causes, for we have seen them have many of them in their Boats. There are great Store of Foxes in the Islands, and in the Main, of sundry colours: and there are a kind of Hares as white as Snow, with their Hair or Fur very long.

Also there be Deer, but they are most commonly up within the Main very far, because the People do so much hunt them that come near the Sea: I saw at one time seven of them together, which were all that we did see in the Country; but our men have bought divers Coats of the People, made of Deers skins, and have bought of their Horns also; besides,

besides, we have divers times seen the Foot-steps of some Beasts, whose Foot was bigger than the Foot of a great Oxe. Furthermore, the Inhabitants have a kind of Dogs, which they keep at their Houses and Tents, which Dogs, are almost like unto Wolves, living by Fish, as the Foxes do : but one thing is very strange, as I thought, for the Pizzles of both Dogs and Foxes are Bone.

The People, all the Summer time, use nothing but fishing, drying their Fish and Seals-flesh upon the Rocks, for their Winter Provision. Every one, both Man and Woman, have each of them a Boat made with long small pieces of Firr-wood, covered with Seals-skins very well dressed, and sewed so well with Sinews or Guts, that no Water can pierce them thorough, being some of them above twenty foot long, and not past two foot or two foot and an half broad, in form of a Weaver's Shuttle, and so light, that a man may carry many of them at once for the weight. In these Boats they will row so swiftly, that it is almost incredible: for no Ship in the World is able to keep way with them, although she have never so good a Gale of Wind: and yet they use but one Oar, who sitting in the middle of their Boat, and holding their Oar in the middle, being broad at each end like our Oars, will at an Instant go backward and forward as they please.

We could not particularly learn their Rites or Ceremonies; but, generally, they worship the Sun, as chief Author of their Felicity. At their first Approach unto us they used with their hands to point up to the Sun, and to strike upon their Breasts, crying *Iyont*; as who would say, I mean no harm; which they will do very often, and will not come near you until you do the like, and then they will come without any fear at all.

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They bury their Dead in the out-Islands, near the Sea-side. Their manner of Butial is this; Upon the tops of the Hills they gather a Company of Stones together, and make thereof a hollow Cave or Grave, of the length and breadth of the Body which they intend to bury, laying the Stones somewhat close like a Wall, that neither Foxes, nor other such Beasts, may devour the Bodies, covering them with broad Stones, shewing afar off like a Pile of Stones. And near to this Grave where the Body lieth is another, wherein they bury his Bow and Arrows, with his Darts, and all his other Provision, which he used while he was living. He is buried in all his Apparel, and the coldness of the Climate doth keep the Body from smelling and stinking, although it lye above the Ground.

They eat all their Food raw, and use no Fire to dress their Victuals, as far as we could perceive. Also, we have seen them drink the Salt water at our Ships side; but, whether it be usual or no I cannot tell. Although they dress not their Meat with Fire, yet they use Fire for other things, as to warm them, and the like.

Divers of our Men were of Opinion, that they were Man-eaters, and would have devoured us if they could have caught us; but I do not think they would; for if they had been so minded, they might at one time have caught our Cook and two other with him, as they were filling of Water at an Island a great way from our Ship. These three (I say) were in the Ships Boat, without either Musket, or any other Weapon, whenas a great Company of the *Savages* came rowing unto them, with their Darts and other Furniture, which they never go without, and stood looking into the Boat for Nails, or any old

old Iron, which they greedily desire, while our men were in such a fear that they knew not what to do. At length, our Cook remembered that he had some old Iron in his Pocket, and gave each of them some, as far as it would go, with his Key of his Chest, and presently they all departed, without offering any harm at all. But this I speak not that I would have men to trust them, or to go among them unprovided of Weapons; for, by so doing, they may chance to forfeit their Life for their foolhardiness.

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*Several Varieties of the West-Indies.*

**O***Videos* in his fifteenth Book and first Chapter saith, That in the Year 1520. the City of *St. Domingo* in *Hispaniola*, was almost dishabited by a great Army of Ants; as in *Spain* a City was dispeopled by Conies; in *Thessaly* another City was destroyed by Rats; amongst the *Atariotes* one by Frogs; and the *Minutines* by Fleas; *Amitle* in *Italy* by Serpents; and another part thereof by Sparrows; as were divers places of *Africa* often by Locusts: so can the great God arm the least Creatures to the destruction of proud vain-glorious Man. And this Misery so perplexed the *Spaniards*, that they sought as strange a Remedy as was the Disease; which was, to chuse some Saint for their Patron against the Ants. *Alexander Geraldine*, the Bishop, having sung a solemn and Pontifical Mass, after the Consecration and Elevation of the Sacrament, and devout Prayers made by him and the People, opened a Book, in which was a Catalogue of the Saints,  
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by lot to chuse some he or the Saint whom God should please to appoint their Advocate against that Calamity; and the Lot fell upon St. *Saturnine*, whose Feast is on the 29th of *November*: after which, the Ant-damage (saith *Ovideos*) became more tolerable, and by little and little diminished, by God's Mercy, and Intercession of that Saint.

The same Author reporteth, That going from the Gulf of *Ovotigua* to *Panama*, two hundred Leagues Eastward, near the Mouth of the Gulf, he saw a Fish, or great Water-monster; which at times lifted it self right up above the Water so far, that the Head and both the Arms might be seen, which seemed higher than their Carvel and all her Masts. Thus did she rise and fall divers times, beating the Water strongly, and not casting any Water out of her Mouth: a younger or lesser of the same kind did likewise swim a little distance from the greater. To *Ovideos* Judgment, each Arm seemed five and twenty foot long, and as big as a Butt or Pipe; the Head fourteen or fifteen foot high, and much more in breadth; and the rest of the Body larger. That of her which appeared above Water was above five times the height of a mean man, which makes five and twenty Paces. She seemed to disport her self at a Tempest, which suddenly arose to their purpose, and brought them in few days to *Panama*.

The *Indians* of *Brasil* are of a marvellous quick Sight; for at a League off they see any thing, and in the same manner hear; they guess very right, ruling themselves by the Sun; they go to all parts they list, 200 or 300 Leagues thorough thick Woods, and miss not one Jot; they travel much, and always running a Gallop, especially with some Charges; no Horse is able to hold out with them: they

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are great Archers, and so certain, that no Bird can scape them be it never so little, or any Vermin of the Woods; and there is no more, but if they will shoot an Arrow thorough the Eye of a Bird or Man or hit any other thing, be it never so small, they do it with great Facility and with their own Safety. They are great Fishers and Swimmer, they fear no Sea nor Waves, continue a day and a night swimming, and the same they do rowing, and sometimes without Meat. They use also for Weapons, Swords of Wood, and enterlay the ends of them with Palm-tree of sundry Colours, and set Plumes on them of divers colours, chiefly in their Feasts and Slaughters; and these Swords are very cruel, for they make no Wound, but bruise and break a Man's Head without having any Remedy of Cure.

Near to the River of the *Amazons* is a place called *Etzora*, that is to say, the *Stone-house*, a very strong thing, for it is a great huge Rock, and it hath an Entrance like a great Door within it, as any Hall in England: The *Indians* say, that there *St. Thomas* did preach to their Fore-fathers. Hard by standeth a Stone as big as four great Canons, and it standeth upon the ground upon four Stones little bigger than a man's finger, like Sticks; the *Indians* say it was a Miracle which the Saint shewed them, and that that Stone had been Wood. Likewise, by the Sea-side there are great Rocks, upon which, are store of Prints of the footing of bare Feet, all which Prints are of one Bigness; they say they are the print of the Foot-steps of that Saint, when standing upon the Rocks he called to the Fishes of the Sea, and they heard him.

At the *Amilkis* in *Brasil* they have a Bird, which, for the rardness and strangeness thereof, deserveth

to be had in Remembrance. It is the finest Bird that can be imagined; it hath a Cap on his Head to which no proper Colour can be given; for, on whatsoever side ye look on it it sheweth red, green, black, and more Colours, all very fine and shining; and the Breast is so fair, that on whatsoever side ye take it it sheweth all the Colours, especially a yellow more finer than Gold: the Body is gray; it hath a very long Bill, and the Tongue twice the length of the Bill; they are very swift in Flight, and in their Flight they make a noise like the Bee; and they rather seem Bees in their Swiftnesse than Birds, for they always feed flying, without sitting on a Tree, even as the Bees do fly sucking the Honey from the Flowers. They have two beginnings of their Generation; some are hatch'd of Eggs like other Birds, others of little Bubbles, and it is a thing to be noted, a little Buble to begin to convert it self into this little Bird, for at one Instant it is a Buble and a Bird, and so converts it self into this most fair Bird, a wonderful thing, and unknown to the Philosophers, seeing one living Creature, without Corruption, is converted into another.

Also, in this Country of *Brasil*, a certain Tree groweth in the Fields, and the Main of the *Bay*, in dry places where no Water is, very great and broad; it hath certain Holes in the Branches, as long as an Arm, that are full of Water, that in Winter nor Summer never runneth over, neither is it known whence this Water cometh; and drink as many or drink few of it, it is always at the same stay; and so it serveth not only for a Fountain, but also for a great main River: and it happeneth five hundred Persons to come to the Foot of it, and there is harbour for them all; they drink and wash

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all that they will, and they never want Water; it is very savory and clear, and a great Remedy for them that travel into the Main, when they can find no other Water.

*John Leri*us, a French-man, who lived in *Brasil* for some time, writeth, That the *Barbarians* much wondered to see French-men and other Strangers, coming far off, from remote Countries, to take so much Pains to carry back their Ships laden with *Brasil* or Red Wood; and therefore, one of the ancientest of them questioned him in this manner concerning that matter: *What meaneth it that you Mair and Peros*, (that is French-men and Portugals) *come so far to fetch Wood? Doth your Country yield you no Wood for the Fire?* Then said I, *It yieldeth Fewel surely, and that in great Plenty, but not of that kind of Trees, such as yours are; especially Brasil, which our men carry from hence, not to burn, as you suppose, but for to dye.* Here he presently excepting, *But have you* (said he) *need of so great plenty of that Wood? yea surely,* (said I) *for seeing even one Merchant with us possesseth more Scarlet Cloaths, more Knives and Scissers, and more Looking glasses* (alledging known and familiar Examples unto him) *than all those which were ever brought hither unto you, he only will buy all the Brasil, to the end that many Ships might return laden from hence.* Ah! (saith the Barbarian) *you tell me strange and wonderful things.* Then presently remembring what he had heard, he proceeded to demand further Questions of me. But, saith he, *That great rich Man, of whom you make Report, doth he not die? He dieth,* said I, *as also other men do. Who then* (said he) *is Heir of those Goods which this man leaveth when he dieth? His Children,* said I, *if he have any: if he have none, his Brethren, Sisters, or his next Kin-*  
dred.

dred. When I had said this, *Surety* (saith that my discreet old Fellow) hereby I easily perceive, that you *Mair* (that is, French-men) are notable Fools: for what needeth you so greatly to tire and turmoil your selves in sailing over the Sea, in passing whereof (as being here arriv'd you report to us) you sustain so many Miseries? Is it forsooth, that you might get riches for your Children, or living Kinsfolk? Is not the Earth which hath nourished us, sufficient also to maintain them? We surely have both Children and Kinsfolk, and them, as you see, we love dearly; but seeing we confidently hope, that it shall come to pass that after our death, the same Earth which nourished us, shall also relieve and cherish them, therein we repose our selves, and rest content.

One of these Islands, on the South-part of the *Streights*, is called *Baldivia*, which took its name of a Spanish Captain so called, whom afterwards the *Indians* took Prisoner; and it is said, they inquired of him the reason why he came to molest them, and to take their Countrey from them, having no Title or Right thereunto? He answered, to get Gold: which the *Barbarians* understanding, caused Gold to be molten, and poured down his Throat, saying, *Gold was thy desire, glut thee with it.*

When the *Spaniards* first began to inhabit the *West-Indies*, *Sancta Domingo* was an Island as full of *Indians* as any place of that bigness in all *America*; but by the cruelty of the *Spaniards*, in their excessive labour in the Mines, they were most of them destroyed, which labour was so grievous, that many of the surviving *Indians* would rather kill themselves than endure it. It happened on a time, that a *Spaniard* called certain of them to go work in the Mines, which rather than they would do, they proffer'd to

lay violent hands on themselves; which the *Spaniard* perceiving, he said unto them, Seeing you will rather hang your selves than to go and work, I will likewise hang my self and go with you, because I will make you work in the other World: but the *Indians* hearing this, said, We will willingly work with you, because you shall not go with us; so unwilling they were of the *Spaniards* company: so that of all the Inhabitants of this Island, there was none escaped Death but only these few, which was by the means of this *Spaniard*, or else they would have hanged themselves also.

The cruelty of the *Spaniards* to the *Indians* of *Peru* was so extraordinary great, that those silly People would not believe that the *Spaniards* were born into the World like other men, supposing, that so fierce and cruel a Creature could not be procreated of Man and Woman. They called them therefore *Viracochie*, that is, *Sea-froth*: as if they thence had received their Original. Nor can any alter this their Opinion, so deeply rooted, saying, *The Winds overthrow Trees and Houses, Fire burns them, but these Viracochie devour all things, insatiably seeking Gold and Silver, which as soon as they have gotten, they play away at Dice, War, kill one another, rob, blaspheme, wickedly forswear and deny God, never speak truth; and us they have spoiled of our Countrey and Fortunes: and therefore they cursed the Sea, which brought to the Land so fierce and dreadful an Issue.*

Before the *Spaniards* conquered *Peru*, the Tribute which the poor People were tied to pay to their *Juca's* or Kings, was, on certain dayes to give him so many Pipes of Lice, so to acknowledge subjection, and keep themselves clean.

Of

## Of the Tortoises in the West-Indies.

The Tortoise is reasonable toothsome, and wholesome Meat, of such largeness, that one of them will make a dozen Meales, appointing six to every Meal. It is such a kind of Meat as a man can neither absolutely call Fish nor Flesh; keeping most in the Water, and feeding upon Sea-grass, like an Heifer, in the bottom of the Coves and Bayes, and laying their Eggs (of which we should find five hundred at a time in the opening of a she-one) in the Sand by the Shoar-side and so covering them close, leave them to the hatching of the Sun: like the *Monati* at *St. Dominick*, which made the *Spanish* Friars (at their first arrival) make some scruple to eat them on a *Friday*, because in colour and taste the Flesh is like to Morfels of Veal. Concerning the laying of their Eggs, and the hatching of their Young, *Peter Martyr* writeth thus in his *Decads of the Ocean*: At such time as the heat of Nature moveth them to generation, they come forth of the Sea, and making a deep Pit in the Sand, they lay three or four hundred Eggs therein; when they have thus emptied their Bag of Conception, they put as much of the same again into the Pit as may satisfie to cover the Eggs, and so resort again to the Sea, nothing careful of their succession. At the day appointed of Nature to the procreation of these Creatures, there creepeth out a multitude of Tortoises, as it were *Pismires* out of an Ant-hill, and this onely by the heat of the Sun, without any help of their Parents. Their Eggs are as big Goose-Eggs, and themselves grown to Perfection, bigger than great round Targets.

The *Indians* of *Virginia*, at the first coming of the *English* thither, were so simple and ignorant, that having surprized some Gun-powder from the *English*, their King caused it to be sown, thinking it would grow up and increase, as did Corn and other Seeds.

Throughout all the Mountains, either of the Islands, or firm Land of *Nova Hispania*, *Carthage-na*, &c. there are infinite numbers of Monkeys, which are a kind of Apes, but very different, in that they have a Tayl, a very long one. And amongst them there are some kinds which are thrice, yea four times bigger than the ordinary; some are all black, some bay, some gray, and some spotted. Their agility and manner of leaping is admirable, for that they seem to have Reason and Discourse to go upon Trees, wherein they seem to imitate Birds. My Author, going from *Nombre de Dios* to *Panama*, saw in *Capira* one of these Monkeys leap from one Tree to another, which was on the other side of a River, making him much to wonder. They leap where they list, winding their Tails about a Branch to shake it; and when they will leap farther than they can at once, they use a pretty device, tying themselves by the Tails one of another, and by this means make, as it were, a Chain of many: then do they lanch themselves forth, and the first, holpen by the force of the rest, takes hold where he list, and so hangs to a Bough, and helps all the rest till they be gotten up. It were long to report the Fooleries, Tricks, Traverses, and pleasant Sports they make when they are taught, which seem not to come from brute Beasts, but from a man-like understanding. The same Author saw one in *Carthage-na*, in the Governours House, so taught, as the things he did



did seemed incredible: They sent him to the Tavern for Wine, putting the Pot in one hand and the Money in the other; and they could not possibly get the Money out of his hand before he had his Pot full of Wine. If any Children met him in the street, and threw any stones at him, he would set his Pot down on the one side, and cast stones against the Children, till he had assured his way, then would he return to carry home his Pot: and which is more, although he were a good Bibber of Wine, yet would he never touch it until leave was given him. They told him moreover, that if he saw any Women painted, he would fall upon them, pull off their Attire, and would seek to bite them.

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*Several Rarities of divers Countreys.*

**T**He Coco-tree is one of the most admirable Rarities in the whole World, which Mr. Herbert in his Travels thus describes. The Tree that bears the Coco is strait and lofty, without any Branches save at the very top, where it spreads its beautiful plumes, and Nuts like Pearls or Pendants adorning them. It is good Timber for Canoes, Masts, Anchors: the leaves for Tents or Thatching: the Rind for Sails, Mattresses, Cables, and Linnen: the Shells for Furniture, the Meat for Victualling. The Nut is covered with a thick rind, equal in bigness to a Cabbage. The Shell is like the Skull of a man, or rather a Deaths-head; the Eyes, Nose and Mouth being easily discerned: within it is contained a quart of sweet and excellent Liquor, like new White-wine, but far more aromattick tasted: The Meat or Kernel

nel is better relished than our Filberds, and is enough  
to satisfie the Appetite of two reasonable men.

— the *Indian Nut* alone

Is Cloathing, Meat, and Trencher, Drink and Can,  
Boat, Cable, Sail, Mast, Needle, all in one.

The Divine *Du Bartas* hath celebrated its praises un-  
to the Life, in these Verses, translated by *Joshua*  
*Syluester*.

The *Indian Isles* most admirable be

In those rare Fruits, call'd *Coco's* commonly;

The which alone far richer wonder yields, (Fields.

Than all our Groves, Meads, Gardens, Orchards,

What would'st thou drink? the wounded leaves drop

Wine?

Lack'st thou fine Linnen? dress the tender Rine.

Dress it like Flax, spin it, then weave it well,

It shall thy Cambrick and thy Lawn excell.

Long'st thou for Butter? bite the pulpos part,

For never better came to any Mart.

Do'st need good Oyl? then bolt it to and fro,

And passing Oyl it soon becometh so.

Or Vinegar? to whet thine Appetite;

Why Sun it well, and it will sharply bite.

Or want'st thou Sugar? steep the same a stound,

And sweeter Sugar is not to be found.

'Tis what you will, or will be what you would,

Should *Midas* touch it, sure it would be Gold.

And God, all good, to crown our Life with Bays,

The Earth with Plenty, and his Name with Praise;

Had done enough, if he had made no more

But this one Plant, so full of choicest store;

Savethat the World (where one thing breeds satiety)

Could not be fair without so great Variety.

Sir *James Lancaster*, in his *East-India Voyage*, in  
the Isle of *Sombrero*, found on the Sea Sands a young

Twig

Twig growing up to a Tree, and offering to pluck up the same, it shrunk down into the Ground; and when it was by Strength pulled up, a great Worm was the Root of it; and as the Tree groweth in greatness the Worm diminisheth. This Tree plucked up, the Leaves and Pill stripped off, by that time it's dried, is turned into a hard Stone. So that this Worm was twice transformed into different Natures after a wondrous manner.

In *Æthiopia* is a Lake of that poisonous Nature, that whosoever drinketh of the Water of it either falleth immediately mad, or is for a long time troubled with an extream Drowziness; as saith *Ovid*,

*Æthiopesque Lacus; quos si quis faucibus hausit,  
Aut furit, aut patitur mirum gravitate soporem.*

Who doth not know the *Æthiopian* Lake,  
Whose Waters he that drinks his Thirst to slake;  
Either groweth mad, or doth his Soul oppress  
With an unheard-of heavy Drowziness.

The *Persians* have a very great Aversion for Swine, and conceive they have especially Reason for it, following the Example of the *Jews*; and to that purpose, tell a ridiculous and obscene Story, which they take out of the *Alcoran*, and relate, That one day the Apostles intreated our Saviour to tell them after what manner *Noah* lived in the Ark during the Deluge: but our Saviour, without saying a Word to them, having taken a handful of Dirt, made the Figure of a Man with it, cast it upon the ground, and said to it, rise up in the name of the Father; immediately there started up an old Man, all white, whom our Saviour asked, Who art thou? He made answer, I am *Japhet* the Son of *Noah*. Our Saviour asked him whether he were so white when he died; whereunto he answered, that he was  
not,

not, but that he became so just that moment, out of the fear he was in to appear before God, as believing he had been rais'd up to come to the last Judgment. Upon that, *Jesus Christ* commanded him to acquaint the Apostles with all that had been done in the Ark; *Japhet* obey'd, and told them, among other things, that one day the Ark being full of Dirt at that place where the house of *Eale* stood, that *Noah* fearing it might take in Water there, thought fit to consult God in that Extremity. The Divine Answer was, that he should send an Elephant to the said common House, and that of the Dung of that Creature and Man's mix'd together, there was immediately engendered a Swine, which so turned up that heap of Ordure with his Snowt, that the Ark went very even. This nasty Creature having filled it's Nostrils with Filth, sneez'd very violently; by means of which sneezing, there came out a Rat, which put *Noah* into greater Peplexity than before; insomuch, that to be deliver'd out of these Troubles he address'd himself once more to God, and ask'd him what he should do in that unhappy Conjunction. The Answer was, that God commanded him to strike the Lyon upon the Head with a Wand, and that he being thereby put into a Fury, fell a roaring so loud, that out of his Nostrils there came out a Cat, which immediately pursued the Rat. Now *Noah* knowing that he was to continue forty Years in the Ark, separated the Males from the Females, out of a fear, that the several Species multiplying, the Ark would not be able to contain them, and that they might want Meat. Of all Creatures, only the Dog had the Freedom allow'd him to stay with the Bitch at the bottom of the Ark; one day the Cat having observ'd that

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that those Creatures had the liberty to do what all the rest were deny'd, went and made her Complaints to *Noah*, who reproaching them with what they had done, the Dog would not acknowledge the Fact. But, word was so often brought to *Noah* of the Dogs Transgression, that he desired God to make known the Truth of it by an infallible Proof, and that afterwards, the Dog desirous to line the Birch, became fastned to her; wherewith the Cat having acquainted *Noah*, they were taken in the Fact, and found guilty of having lied before. Thence it comes, that ever since that time, Dogs have been so fastned in the Act of Generation, and have an inveterate Fend against Cats.

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*Of a mirthful Custom, formerly used at  
Dunmow in Essex.*

**F**ormerly there was a Priory at this *Dunmow*, founded (saith *Speed*) by *Juga*, a noble Lady, Anno 1111. for black Nuns; but it seems afterwards the Property thereof was altered into a Male Monastery; the mortified men wherein were mirthful sometimes, as it appeared; for, if any Person, from any part of *England*, came thither, and humbly kneeling on two Stones at the Church-door, before the Prior or Covent, he might demand at his own Pleasure a Gammon or Flich of Bacon, upon the solemn taking of the ensuing Oath.

You shall swear by the Custom of our Confession,  
That you never made any Nuptial Transgression  
Since you were married, Man or Wife,  
By household Brawls or contentious Strife;

Or,

Or otherwise, in Bed or at Board  
 Offended each other in deed or word;  
 Or, since the Parish-Clark said *Amen*  
 Wished your selves unmarried again;  
 Or, in a Twelve-month and a Day  
 Repented not in Thought any way;  
 But continued true and in desire,  
 As when you joyn'd hands in holy Quire.

If to these Conditions, without all fear,  
 Of your own Accord you will freely swear,  
 A Gammon of Bacon you shall receive,  
 And bear it hence with Love and good Leave  
 For, this is our Custom, at *Durrow* well known  
 Though the Sport be ours, the Bacon's your own.

The Party or Pilgrim for Bacon was to take his Oath before the Prior, the Covent, and the whole Town, humbly acknowledging in the Church-yard, upon two hard Stones, which some say are yet to be seen in the Priory Church-yard: his Oath was administred with such long Procefs, and such solemn singing over him, as doubtless must make his Pilgrimage, as I may term it, painful. After this, he was taken upon mens Shoulders, and carried, first about the Priory Church-yard, and after thorough the Town, with all the Fryars and Brethren, and all the Towns-folk, young and old following him, with Shouts and Acclamations, and with his Bacon before him, and in such manner he was sent home with his Bacon; of which, I find some had a Gammon, and others had a Flitch; for proof whered I have found out the Record of the House, and the Names of the several Persons that at several times had it. There was one *Stephen Samuel* of *Little Easton* in the Connty of *Essex*, Husband-man; that came to the Priory of *Durrow*, on our Lady-day,

in the seventh year of King *Edward* the Fourth, and required a Gammon of Bacon, and was sworn before *Roger Rulcor* then Prior, and the Covent of that place, as also before the multitude of other Neighbours; and there was a Gammon of Bacon delivered unto him. Also one *Richard Wright* of *Badesnorth*, near the City of *Norwich*, in the County of *Norfolk*, came and required of the Bacon of *Dunmow*, on the 17 day of *April* in the twenty third year of the Reign of *Henry* the sixth; and, according to the form of the Charter, was sworn before *John Cannon* Prior of the place, the Covent, and many other Neighbours, and there was delivered unto him a Fitch of Bacon. Hereby appeareth it was given according to Charter or Donation by some conceited Benefactor, to the House; and it was not to be doubted, but at such a time the bordering Towns and Villages would resort, and be Partakers of their Sport, and laugh to scorn the poor Mens pains.

Also it is to be remembred, that in the Year of our Lord 1510. upon Munday, being the eighth day of *September*, in the second year of King *Henry* the Eighth, that *Thomas Lee* of *Coxal* in *Essex*, was sworn before *John Taylor* the Prior of the House, and the Covent, as also before a Multitude of other Neighbours; and there was delivered unto him a Gammon of Bacon.

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*Of what we find in credible Authors concerning the famous Guy, Earl of Warwick.*

**T**HIS Guy was Son unto one *Siward*, Baron of *Wallingford*, who married unto *Felicia*, sole Daugh-

Daughter and Heiress of *Rohand*, the first we read of the *Saxon* Race that was Earl of *Warwick*, and in her Right became Earl of that Earldom; who, for his Valour, hath ever since been, and yet is so famous, that the Vulgar are of Opinion he was a Man of more than an ordinary Stature; and the *Welch* taking notice of his brave Exploits will needs have him to be descended from *Brittish* Parentage.

Soon after his Marriage with *Felicia* aforesaid, being now pretty well stricken in Years, he went on Pilgrimage to the *Holy-Land*, where he abode for some space; during which time, viz. Anno 926. in the third Year of King *Athelstane*, the *Danes* having invaded *England*, cruelly wasted the Countries where they march'd, so that there was scarce a Town or Castle that they had not burnt or destroyed, almost as far as *Winchester*; and hearing that the King with his Nobles then was in that City consulting about some timely means to prevent the utter loss of all, they sent Messengers to him, proposing, that either he would forthwith resign his Crown to the *Danish* Generals, viz. *Aulase* and *Govelaph*, or submit to hold this Realm of them, doing Homage and Fealty, and paying Tribute according to their Appointment; or lastly, that the whole Dispute for the Kingdom should be determined in a single Combate, by two Champions, for both sides; this being added by *Aulase*, that if in that Duel King *Athelstane's* Champion had the Victory, he would presently depart the Land with his Army; but otherwise, without any more add it should wholly belong to the *Danes*.

Of which Proposals, King *Athelstane* accepted the last; and calling together his Nobles, offer'd that Province (viz. *Hants*) for a reward to him that should



should conquer the *Danish* Champion called *Colbrand*; and to the end that God would direct him in the choice of one to undertake this Combate, he enjoyned a Fast for three days, in which, with earnest Prayers and abundant Tears, he besought his Favour: but in this choice the *English* were exceedingly astonish'd, forasmuch as one *Herand* a most valiant and hardy Knight of this Nation, was then beyond Sea, seeking after *Reynburn*, the Son of his Lord and Master Earl *Guy*, that had been stollen away by Merchants of a Foreign Country, in his Infancy; as also, that Earl *Rohand*, *Guy's* Father-in-law, the most valiant of a thousand, was dead; and also *Guy* himself (as we said before) was gone in Pilgrimage to the *Holy Land*. But it so fell out, that God being moved with the sorrowful Tears and Intercessions of the *English*, sent a good Angel to comfort the King, as he lay upon his Bed, the very Night of the Nativity of St. *John Baptist*, directing that he should rise early on the Morrow, taking two Bishops with him, and get up to the top of the North-gate of that City, staying there till the hour of *Prime*, and then should he see divers poor People and Pilgrims enter thereat; amongst which, there would be a personable Man in a Pilgrim's Habit, bare-footed, with his Head uncovered, and upon it a Chaplet of white Roses, and that he should entreat him, for the love of *Jesus Christ*, the devotion of his Pilgrimage, and the preservation of all *England*, to undertake the Combate, for he should conquer the mighty *Colebrand*, and deliver his Realm from the *Danish* Servitude. Whereupon, King *Athelstane*, with fervent Zeal, hastened betimes in the Morning to Mass, and sent for the Arch-bishop of *Camberbury*, with the Bishop of *Chichester*, to whom he re-

lated his Vision, taking them along to the Gate assigned.

About this time it happened that our famous *Guy*, returning from his Pilgrimage, landed at *Portsmouth*; and being there advertised of Sir *Herand's* Absence, as also of Earl *Roband's* Death, together with the great distress that the King and his Nobles were then in, hasted towards *Winchester* immediately, and coming at night to an Hospital, but little distant from the North-gate of that City (in which place afterwards the Hospital in honour of the *Holy Cross*, was founded) where he rested himself, and on the next morning went with other poor people to the City Gate; to which place the King being come for the purpose before specified, and espying one neatly clad in a white short sleeved Gown, reaching to the mid-leg, with a Garland of Roses upon his Head, and a large Staff in his Hand, but looking wan, and much macerated by reason of his travelling bare-foot, and his Beard grown to a very great length, he concluded that the same was the Man described to him by that Angel; and being full of Joy told those that were there with him as much.

The *Palmer* (for so was he at that time called) taking notice of the King and Bishops, put off his Chapler, and reverently saluting them, entered the Gate; whereupon, the King hasted down, and laying hold of his Coat, tendered him Entertainment, with desire to hear some News; but the *Palmer* returning humble Thanks, answered, that the Hour to take up his Lodging was not yet come, for that he intended first to visit the Churches of that City, and there offer up his Prayers unto God, but afterwards seek some Food for to refresh himself withal; which

which being done, he purposed to depart thence, and perform such Penance as he was to do for his Sins. Whereunto the King replied, the reason why we have here staid, hath been only to wait upon your coming; for it is the Will of God, that you must encounter with that wicked *Colebrand* the *Saracen*, for the Safe-guard of us and all the *English* Nation, and Freedom thereof, from the Yoke of Slavery; for *Olaus* King of *Denmark*, and *Golanus* of *Norway*, have besieged us here almost a Twelve-month; and now we have concluded a Truce, upon Condition that we must find a Man to undergo the Combate with *Colebrand* their Champion; and in case our Champion shall overcome him, they are forthwith to quit the Land, without doing Injury to any, and not disturb this Realm any more: therefore we do desire you, for the love of Christ our Saviour, and for the Pardon of your own Sins, that you will heartily undertake this Duel against that cursed Pagan, for the cause of God's Church and Christian Religion. To whom the *Palmer* answered, O my Lord the King, you may easily see that I am not in any Condition to take upon me this fight, being feebled and weakned with daily Travel: Alas! where are your stout and hardy Souldiers, who had wont to be in great Esteem with you?

Ah! quoth the King, some of them are dead, and some of them are gone to the *Holy-Land*, but not yet returned: I had one valiant Knight which was Earl of *Warwick*, called *Guy*, and he had a courageous Servant, named Sir *Herand de Ardene*, would to God I had him here, for then should this Duel be soon undertaken, and the War finish'd: And as he spake these Words, the Tears fell from his

Eyes; whereat the *Palmer* being very sorrowful, besought him to forbear further grieving, assuring him, that for the love of *Christ Jesus*, and the Blessed Virgin, as also for the honour of God's Holy Church, and for the Soul of *Guy*, and *Herand* his Companion, he would in the fear of God undergo the Combate. Then did they bring him into the City, and to the Church, with ringing of Bells, and *Te Deum* was begun with chearful Voices; and entertained him with Meat and Drink, as also with bathing, putting Apparel upon him, and for the space of three Weeks cheared him up with the best Refreshments.

After which, when the day appointed for that Duel was come, the *Palmer* rose early, and heard three Masses, the first of the *Holy Ghost*, the second of the Blessed *Trinity*, and the third of the *Holy Croß*; which being ended, he forthwith armed himself with the King's best Harness, and girt the Sword of *Constantine* the Great about him; and taking *St. Maurice* his Lance in his hand, got up on the King's best Courser, being accounted, of all that beheld him, the most proper and well-appointed Knight that ever they saw. From thence rode he thorough the midst of the City, towards the place assigned for the Combate, which was in a Valley called *Chiltecumbe*, where he waited for *Colebrand*, who shortly after came so weightily harnessed, that his Horse could scarcely carry him, and before him a Cart loaded with *Danish Axes*, great Clubs with knobs of Iron, squared bars of Steel, and Iron Hooks to pull his Adversary to him; and so soon as he saw the *Palmer* make towards him, calling loudly, he bad him get off his Horse and cast himself down with Submission; but, the *Palmer* arming himself  
with

with the sign of the Cross, and commending himself to God, put Spurs to his Horse to meet the Gyant. This Battel is thus described by the Poet:

Here *Colebrand* forward made, and soon the Christian Knight  
Encounters him again with equal Power and Might;  
Whereas, betwixt them two might easily have been seen  
Such Blows, in publick Throngs, as used, had they been;  
Of many there the least might many men have slain;  
Which none but they could strike, nor none but they sustain.

Sir *Guy* in the first Encounter peirced the Gyants Shield so far that his own Lance broke into Shivers, which so enraged the Gyant, that he bore up fiercely towards the *Palmer*, and smote his Horse with such Strength, that he cut off his Head. The *Palmer* therefore being dis-mounted, nimbly, and with great Courage, directed his Blow at the Gyants Helmet; but, by reason of his height, could reach no farther than his Shoulder. Then *Colebrand* smote at the *Palmer* with a square bar of Steel, but he seeing his Danger, interposed his Shield, which bore off the Blow, and on a sudden, did so vigorously lay at the corner of the Gyant's Target, that his Club, bossed with Iron, fell to the ground, which, whilst he stretched out his Arm to take up the *Palmer* with his Sword cut off his Hand, whereupon the *Danes* grew much dismayed, and on the other side was there as great rejoycing by King *Arheliane* and the *English*; and yet notwithstanding did *Colebrand* hold out the Combate till the Evening of that day, that by losing so much Blood he fainted, so that *Guy* with all his strength fetching a blow, cut off his Head. The other valiant Exploits of *Guy* are thus in few Lines express'd by the Poet:

He for dear *Phillis* name, and Country to advance,  
Left *Warwick's* wealthy Seat, and sailing into *France*,

At *Tilth*, from his proud Steed, Duke *Ottom* threw to ground,  
 And with th' invaluable Prize of *Blanch* the beauteous crown'd;  
 (The *Almaine* Emperour's Heir) high Acts did there atcheive,  
 And *Lorain* he again did valiantly relieve:  
 Then in the *Soldans* Blood his worthy Sword imbruid;  
 And next, in single Fight great *Amarant* subdu'd;  
 'Twas his *Herculean* Hand which happily destroy'd  
 That Dragon which so long *Northumberland* annoy'd;  
 And slew that cruel Boar which waste our Wood-lands laid,  
 Whose Tusks turn'd up our Tilths, and Dens in Meddows made,  
 Whose Shoulder-blade remains at *Coventry* till now:  
 And afterwards did quell that monstrous fearful Cow,  
 The Passengers, that us'd, from *Dunsmore* to affright:  
 Of all our English yet the most renowned Knight.

But to return where we left: *Guy* having thus  
 happily obtained the Victory, occasioned the *Danes*  
 with great Confusion to hasten away; and the va-  
 liant *Guy*, to give thanks unto God, repairing forth-  
 with to the Cathedral, where he was honourably  
 received with solemn Procession, by the Clergy and  
 others, and offered his Weapon to God and the Pa-  
 tron of that Church before the high Altar, which,  
 my Author saith, even to his time, was kept in the  
 Vestry there, and called by the name of *Colbrand's*  
*Axe*; But, this being done, re-assumed his Pilgrims  
 Habit. Whereupon, the King became most im-  
 portunate with him to discover his Name, but he  
 utterly refused so to do, except to himself, and that  
 upon his Oath not to reveal it; unto which Con-  
 dition the King assenting, they walk'd out alone in  
 a Bye-path to a certain Cross, at some distance  
 from the City: and as soon as they came thither,  
 humbly bowing himself to the King, and saying,  
 that he was *Guy*, Earl of *Warwick*, the King em-  
 braced him in his Arms, kissed him, and promised  
 him large Rewards if he would live in his Court;  
 but he, with much Thankfulness, refusing to receive  
 any,

any, besought the King that he would not disclose what he had said, in regard his Resolution was to continue in that Pilgrims state; and so they there parted with Tears.

From whence, the Earl bent his Course towards *Warwick*; and coming thither not known of any, for three days together took Alms at the hands of his own Lady, as one of those twelve poor People unto which she daily gave Relief her self, for the Safety of him and her, and the Health of both their Souls. And having rendred thanks to her, he repaired to an Hermite that resided amongst the shady Woods hard by, desiring, by Conference with him, to receive some Spiritual Comfort, where he abode with that holy Man till his Death, and then succeeded him in that Cell, and continued the same course of Life for the space of two Years after; but then discerning Death to approach, he sent to his Lady their Wedding Ring, by a trusty Servant, wishing her to take care of his Burial; adding also, that when she came she should find him lying dead in the Chappel, before the Altar; and moreover, that within fifteen days after, she her self should depart this Life. Whereupon, she came accordingly, and brought with her the Bishop of the Diocess, as also many of the Clergy and other People; and finding his Body there did honourably interr it in that Hermitage, and was her self afterwards buried by him, leaving her paternal Inheritance to *Reynburn* her only Son. Which departure of our famous *Guy* hapned in the Year of our Lord, 929. and of his own Age the 70.

*The Life of St. Patrick the Irish Apostle.*

**S**aint Patrick was born in the Marches between *England* and *Scotland*, in a Town by the Sea-side, named *Eiburn*, whose Fathers name was called *Calphurnius*, a Deacon, and Son to a Priest; his Mother, named *Couches*, was Sister to *St. Martin*, that famous Bishop of *Tours* in *France*. Patrick of a child was brought up in Learning, and well instructed in the Faith, being much given to Devotion. The *Irishmen*, (in those dayes) assisted with some *Scots* and *Picts*, were become arch-Pirates, greatly disquieting the Seas about the Coasts of *Britain*, and used to sack little small Villages that lay scatteringly along the shore, and would lead away the Inhabitants captive home into their Countrey. And, as it chanced, Patrick being a Lad of sixteen years old, and a Scholar then in Secular Learning; was taken among others, and became Slave to an Irish Lord, called *Macbaine*, from whom (after the term of six years) he redeemed himself with a piece of Gold, which he found in a Clod of Earth that the Swine had newly turned up, as he followed them in the time of his Captivity, being appointed by his Master to take charge of them, and keep them.

And as Affliction (commonly) maketh men Religious, the regard of his former Education had stamped in him such remorse and humility, that being thenceforth weaned from the World, he betook himself to Contemplation, ever lamenting the want of Grace and Truth in that Island, and alluring one of that Nation to bear him company, for exercise sake, he departed thence, and got him into *France*, ever having in his mind a desire to see the

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Conversion of the Irish People, whose Babes yet unborn, seemed to him in his dreaming, from forth their Mothers Wombs to call for Christendom.

In this purpose he sought out his Uncle *Martin*, by whose means he was placed with *Germanus* the Bishop of *Auxerre*, continuing with him as Scholar or Disciple for the space of forty Years; all which time, he bestowed in the study of Holy Scriptures, Prayers, and such godly Exercises. Afterwards being renowned thorough the Latine Church, for his Wisdom, Vertue, and Learning, he went to *Rome*, bearing Letters with him in his Commendation from the French Bishops unto Pope *Celestine*, to whom he uttered his whole Mind and Secret Vow, which long before he had conceived as touching *Ireland*. *Celestine* invested him Arch-Bishop and Primate of the whole Island, set him forward with all Favour he could, bringing him and his Disciples onward to their Country.

In the twenty third Year of the Emperour *Theodosius* the younger, being the year of our Lord 430, *Patrick* landed in *Ireland*, and because he spake the Tongue perfectly, and withal being a reverend Personage in the eyes of all Men, many listened and gave ear to his preaching. And the rather, because (as some Writers have recorded) he confirmed his Doctrine with divers Miracles, of which, that called *St. Patrick's Purgatory* is most remarkable, the description of which, out of *Giraldus Cambrensis*, an eminent Irish Author, take as followeth.

In the Parts of *Ulster* (saith he) there is a Pool or Lake which environeth an Island, in the one part whereof there standeth a Church, much enlightned with the brightsome recourse of Angels: the other part is ugly, and gastly, as it were a Bedlam, allotted  
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to the visible Assemblies of horrible and grisly Bugs. This part of the Island containeth nine Caves, and if any dare be so hardy as to take his lodging a Night in one of them, strait these Spirits claw him by the back, and tug him so ruggedly, and tols him so crabbedly, that now and then they make him more frank of his Bum than of his Tongue; a payment correspondent to his entertainment. This place is called *St. Patrick's Purgatory*, of the Inhabitants; for when *St. Patrick* laboured the Conversion of the People of *Ulster*, by setting before their eyes in great heat of Spirit, the Creation of the World, the Fall of our Progenitors, the Redemption of man by the blessed and precious blood of our Saviour *Jesus Christ*, the certainty of Death, the Immortality of the Soul, the general Resurrection, the day of Judgment, the Joyes of Heaven, the Pains of Hell; how that at length every man, small and great, young and old, rich and poor, King and Keisar, Potentate and Peasant, must either, through God's gracious mercy, be exalted to the one, to flourish in perpetual Felicity; or through his unsearchable Justice, tumbled down to the other, to be tormented in eternal misery. These and the like grave and weighty Sentences, wherewith he was abundantly stored, so far sunk into their Hearts, as they seemed very flexible in condescending to his Doctrine, so that some proof of his strange preaching could have been verified; whereupon, without farther delay, they spake to the Prelate after this manner. "Sir, "As we like of your preaching, so we dislike not "of our Liberty; you tell us of many gew gaws, "and strange Dreams, you would have us to abandon Infidelity, to cage up our Liberty, to bridle "our Pleasure; for which you promise us for our  
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“toyl and labour, a Place to us, as unknown, so as  
 “yet uncertain. You sermon to us of a Dungeon ap-  
 “pointed for Offenders and Miscreants; indeed if  
 “we could find that to be true, we should the sooner  
 “be weaned from the sweet nipple of our Liberty,  
 “and frame our selves plyant to the Will of that  
 “God that you reveal unto us.

St. Patrick considering that these silly Souls were  
 (as all carnal ones for the most part are) more to be  
 terrified from Infidelity through the Pains of Hell,  
 than allured to Christianity by the Joyes of Heaven,  
 most heartily besought God, for the Honour and  
 Glory of his Divine Name, to give some evident  
 token of the matter they so importunately required.  
 Finally, by the especial direction of God, he found  
 in the North-edge of *Ulster* a desolate corner, hem-  
 med in round, and in the middle thereof a Pit, where  
 he built a Church; at the East end of which was a  
 doot which led to a Closet of Stone, like to a long  
 Oven, which was called *St. Patrick's Purgatory*, for  
 that the People for several Ages after resorted thither  
 to do Penance, reporting at their return strange Vi-  
 sions of Pain and Bliss appearing unto them; and  
 this is the Cave which the Inhabitants in these dayes  
 call *Ellan u' Frugadory*, that is, the *Ile of Purgatory*,  
 and *St. Patrick's Purgatory*, and is by the Irish had  
 in great Veneration to this day.

Those that repaired to this place for Devotion-  
 sake, used to continue therein twenty four hours,  
 sometimes with Ghostly meditations, and other-  
 whiles with dread for the Conscience of their Defects,  
 when they said they saw a plain resemblance of  
 their own Faults and Virtues, with the horror thereun-  
 to belonging; the one so terrible, the other so joyous,  
 that they verily deemed themselves for the time to  
 have

have had a sight of Heaven and Hell. The Revelation of Men, ( *St. Patrick* yet living ) were kept written within the adjoyning Abbey for many Ages after. Now when any Person was disposed to enter, ( for the Door was alwayes kept fast shut up ) he repaired first to the Arch-Bishop, who cast before him the Perils and Dangers belonging thereunto, because it was known that divers entering into that Cave, were never seen to return back : but if the Party were fully resolved, he recommended him to the Prior, who in like manner would exhort him to choose some other kind of Penance, and not to hazard such a danger. If notwithstanding he found the party fully bent, he conducted him to the Church, injoyning him to begin with Prayer, and Fast of fifteen days together, or so long as indiscretion could be endured; That time expired, if yet he persevered in his purpose, the whole Convent accompanied him with solemn Procession and Benediction to the Mouth of the Cave, where they let him in, and so barred up the door till the next morning ; and then with like Ceremonies they waited his return; if he were seen no more, they fasted and prayed fifteen days after.

But to return to *St. Patrick*; what with his Doctrine and the Holiness of his Life, he won many to embrace Christianity, so that the better part of the Kingdom were converted to the Faith of Christ; for; *Laigerius* Son to *Nealus* the great Monarch, although he received not the Gospel himself, yet permitted all that would, to embrace it : but, because he refused to be baptized and apply to his Doctrine, the Bishop denounced against him a Curse from God accordingly, but yet tempered with Mercy and Judgment; as thus, *That during his Life he should be victorious ; but after him, neither should the*  
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*Kingdom stand, nor his Lineage inherit.* Thence he took his way to *Conil* Lord of *Connaught*, who honourably received him, and was converted, with all his People, sending him afterward to his Brother *Logan*, King of *Leinster*, whom he also converted. In *Munster* he found great Friendship, by the means of an Earl there named *Davis*, who honour'd him highly, and gave him a dwelling-place in the East-Angle of *Armagh*, called *Sorta*, where he erected many Cells and Monasteries, both for religious Men and Women. He travelled thirty years in preaching thorough the Land, planting Bishops and Priests in convenient places, whose Learning and Conversation, by the especial Grace and Favour of God, established the Faith in that rude Nation: other thirty years he spent in his Province of *Armagh*, among his Brethren placed in those Houses of Religion, which by his means were founded. So he lived in all about 122 Years, and then he dyed; being after his Death canonized for a Saint, and had in such venerable Esteem in his Country, that in Controversies and solemn Protestations they were accustomed to swear by *St. Patrick's Staff*, which Oath they feared more to break than if they had sworn by the Holy Evangelists. His See also of *Armagh*, was, by reason of him, had in such honourable Estimation in old time, that not only Bishops and Priests, but Kings also and Princes, were (in general) subject to the Metropolitan thereof in all Obedience, and to his Government alone. After his Death rose as great difference for his Sepulchre, as was for *Homer* amongst them of *Greece*; they of *Downe* challenged his Grave to be with them, upon certain Verses written on a Tomb, which ascribes *Patrick*, *Bridget*, and *Columbe* to be buried there.

therein; they of *Armagh* lay claim by the Warrant of *St. Bernard*, who saith, that *Patrick* in his Life time there ruled, and after Death there rested; *Glasfenbury* in *England*, by ancient Records, will have his Body interred with them; and *Scotland* avoucheth his Birth to be at *Glasco*, and Bones to rest at *Kirk-Patrick* with them: thus is his Burial place left dubious, such striving there is for the Interment of honourable Persons; as it happened to *St. Telion*, a famous Bishop of *Landaff* in *Wales*, at whose Burial, it is said, that three places did strive to have the interring of his Body; *Pen-allum*, where his Ancestors were buried; *Lanfolio naur*, where he dyed; and *Landaff*, his Episcopal Sec: Now after Prayer to God to appease this Contention, in the place where they had left him, there appeared suddenly three Hearses, with three Bodies so like as no Man could discern the right, and so every one taking one, they were all well pleased.

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*A marvellous Preservation of the Protestants in Ireland in the time of Queen Mary, by a merry Accident.*

ABOUT the third Year of the Reign of *Queen Mary*, a Pursevant was sent with a Commission into *Ireland*, to empower some eminent Persons to proceed with Fire and Faggot against poor Protestants. It happened by divine Providence, this Pursevant, at *Chester*, lodged in the House of a Protestant Inn-keeper, who having gotten some Inkling of the matter, secretly stole his Commission out of his Cloak-bag, and put the Knave of Clubs in the room

room thereof. Some Weeks after, he appeared before the Lords of the Privy Council at *Dublin*, whereof Bishop *Coren*, Arch-bishop of *Dublin*, was then a Principal; but, instead of a Commission he produced a Card, vvhich so incensed them, that they caused him to be committed to Prison for such an Affront, as done on design to deride them. Here he lay for some Months, till with much ado, at last he got his Enlargement. Then over he returned for *England*, and quickly getting his Commission renevved, makes with all speed for *Ireland* again; but before his Arrival there, he was prevented with the News of Queen *Mary's* Death: and so the Lives of many, and the Liberties of more poor Servants of God vvere preserved.

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*Of the horrid Murther of Duffe, King of Scotland, and how miraculously it came to be discovered.*

**T**His *Duffe* began his Reign over *Scotland* about the Year of our Lord 968. being a Prince of an upright Justice, and one who would not favour Offences in any Person whatsoever. This his zeal of Justice was by his Subjects (to whom former Kings had let loose the Reins of Government) termed Severity: so that the Nobles being restrained from insulting and making Slaves of the Commonalty, brake forth into several Insurrections, especially in *Murray-land*, who all rose up against the King, unless it were the Castle of *Fores*, of which one *Donald* was Governour. These Rebels seeing they could not prevail upon the King by force, hired cer-

certain Witches to bewitch him to Death: these things being murmured amongst the People, and at last coming to the King's Ear, who then lay sick of a languishing Disease, and could take no rest day nor night, he sent two men into *Murray-land*, to discover, if they could, the Truth of the Business: These men dissembling the cause of their Journey, did so effectually pursue the same, that they were received into the Castle of *Fores* in the dark of the Night, and declared unto *Donwald* the cause of their coming; requiring his Aid for the Accomplishment of the King's pleasure. The Souldiers which lay there in Garrison, had an inkling that there was some such matter in hand, as was talked of amongst the People, by reason that one of them kept as Concubine, a young Woman, which was Daughter to one of the Witches, as his Paramour, who told him the whole manner used by her Mother and other her Companions, with the Intent also which was to make away the King. The Souldier having learned this of his Leman, told the same to his Fellows, who made report thereof to *Donwald*, and he shewed it to the Kings Messengers, and therevith sent for the young Damsel which the Souldier kept, as then being within the Castle, and caused her upon strict Examination to confess the whole matter, as she had seen and knew: whereupon, learning by her Confession, in what House in the Town it was where they practised their hellish Mystery, he sent forth Souldiers about the midst of the Night, who breaking into the House, found one of the Witches, roasting upon a wooden Broach, an Image of Wax at the Fire, resembling in each Feature the King's Person, devised as is to be thought, by Craft and Art of the Devil: another of them sat reciting cer-  
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tain Words of Enchantment, and still basted the Image with a certain Liquor very busily. The Soldiers finding them occupied in this wise, took them, together with the Image, and led them into the Castle, where being strictly examined for what purpose they went about such manner of Enchantment, they answered, to the end to make away the King: for as the Image did waste before the Fire, so did the Body of the King break forth in sweat; and as for the words of Enchantment, they served to keep him still waking from Sleep, so that as the Wax ever melted, so did the Kings Flesh, by which means it should have come to pass, that when the Wax were once clean consumed, the Death of the King should immediately follow. So were they taught by the Devil, and hired by the Nobles of *Murray-land* to do the same. The standers by, that heard such an abominable tale told by the Witches, strait ways brake the Image, and caused the Witches (according as they had well deserved) to be burnt to death. It is said, that the King, at the very same time that these things were a doing in the Castle of *Fores*, slept that night without any Sweat breaking forth upon him at all; and being thus restored to his Strength, and certified what the Rebels of *Murray-land* had done, he raised an Army, and with the same marched against them, pursuing them thence unto *Rosse*, and from *Rosse* into *Cathness* where apprehending several of them, he brought them back to the Castle of *Fores*, and there caused them to be hanged on divers Gallowses and Gibbets. Amongst those that were thus executed, were some Gentlemen of note, near of Kin unto *Donwald* the Captain of the Castle, for whose lives he much interceded to the King; but receiving from him a flat denial, he conceived,

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such an inward malice to his Sovereign, and being further instigated by his Wife, that he never left off till he found means to murder him: which was brought to pass in this wise;

The King tarrying some time in that Country, was accustomed to lie most commonly within the same Castle, having a special Trust in *Donwald*, as a man whom he never suspected; but, *Donwald* not forgetting the Reproach which his Lineage had sustained, by the Execution of those his Kinsmen, carried a sorrowful Countenance amongst his Family; which his Wife perceiving, ceased not to travel with him till she understood what the cause was of his Displeasure; which when she had learned by his own Relation, she, as one that bare no less malice in her Heart towards the King, for the like cause, on her behalf, than her Husband did for his Friends, counselled him (since the King oftentimes used to lodge in the Castle without any Guard about him, other than the Garrison thereof, which were wholly at his Command) to devise some ways to rid him of his Life. *Donwald* thus by her persuaded, (as he must needs go whom the Devil drives) determined to follow her Advice: and the Night before the King vvas to depart, he being brought to Bed by two of his Chamberlains, those Chamberlains were invited by *Donwald* and his Wife to a Supper or Collation; whereat they sat up so long, till they had charged their Stomachs with such full Gorges, that their Heads vvere no sooner got to the Pillow, but a sleep they vvere so fast, that a man might have removed the Chamber over them rather than to have awakened them out of their drunken Sleep. These Chamberlains thus secured, *Donwald* called to four of his Servants whom he had made privy to his

his purpose; and declared to them which way they should work the Feat, vvho, according to his Instructions, entered the Chamber wherein the King lay; immediately before the Cocks crowing, where they cut his Throat as he lay sleeping, without any bustling at all; which having done, by a Postern Gate they conveyed the dead Body into the Fields, and throwing it upon a Horse provided ready for that purpose, conveyed it to a place distant about two miles from the Castle, whereby ran a little River, where they stayed, and got certain Labourers to help them to turn the Course thereof, and digging a deep hole in the Channel, they bury the Body in the same; and having turned the Water into the right Course again, they slew those whose Help they had used therein, and thereupon fled into Orkney.

*Dornwald*, about the time that the Murther was doing, got him amongst them that kept the Watch, and so continued in Company with them all the residue of the Night: but, in the Morning, when the noise was raised in the King's Chamber, howv the King vvvas slain, his Body conveyed away, and the Bed all bewrayed with Blood, he, with the Watch, ran thither as though he had known nothing of the matter; where finding Cakes of Blood on the Bed, and on the Floor, and about the sides of it, he forthvvith slevv the Chamberlains, as guilty of that heinous Murther; and then like a Mad-man running to and fro, he ransacked every Corner vvithin the Castle, pretending to have seen if he might have found either the Body, or any of the Murtherers hid in any privy place; but at the length, coming to the Postern Gate, and finding it open, he burdened the Chamberlains, whom he

had slain, vvith all the fault, they having the keys of the Gates committed to their keeping all the Night.

It is said, that after this heinous Murther thus committed, there appeared no Sun by Day, nor Moon by Night, for the space of six Months together, in any part of the Realm, but still was the Sky covered with continual Clouds, and sometimes such out-ragious Winds arose, with Lightnings and Tempests, that the People were in great fear of a general Destruction.

In the mean time, the Scots crownd *Culene*, Prince of *Cumberland*, their King; vvho resolving to punish the Murtherers of his Predecessor, marched vvith an Army into *Murray-land*; the Inhabitants of vvhich Country hearing of his Approach, and the cause of his coming, were stricken with exceeding fear: but namely, *Donwald* being guilty in Conscience, doubted if he vv ere put to Torture he should be enforced to confess the Truth; whereupon, without making his Wife privy to his Departure, or any other of his Family, save a few such as he took vvith him, he secretly got him to the Mouth of the River of *Spey*, vvhere finding a Ship ready, he went aboard the same, purposing to have fled by vvays by Sea into *Norway*. But, by this his Flight he detected himself; for, King *Culene* being hereof advertised, imagined assuredly that *Donwald* must needs be the Author of this horrid Murther, and thereupon passed over *Spey Water*, and taking the Castle of *Fores*, slew all that he found therein, and put the House to Sack and Fire. *Donwald's* Wife, vvith his three Daughters, were taken alive, for so was the King's Command to whosoever should light on them; they being had to the Rack, the Mother upon

upon Examination; confessed the whole matter, how by her Procurement chiefly, her Husband was moved to cause the Deed to be done, who they were that by his Commandment did it, and in what place they had buried the Body. The King, with the Residue, for that Night rested themselves, and in the Morning took order for Provision of all things necessary to take up the Body of King *Dusse*, and then to convey it unto *Colmekill*, there to be buried amongst his Predecessors. But, as they were preparing thereunto, word came that the Traytor *Donwald* was by Shipwrack cast upon the Shore, within four miles of the Castle, as though he were by God's Provision brought back into his own Country, to suffer worthy Punishment for his Demerits. Hereupon the King sent a Band of men to fetch him unto him, who were scarcely returned when likewise came in divers Lords of *Rosse*, bringing with them *Donwald's* four Servants, vvhich (as before is said) did execute the Murther. Thus all the Offenders being brought together unto the place where the Murther was both contrived and executed, they were arreigned, condemned, and put to Death: being first scourged by the Hang-man, then bowelled, their Entrails being thrown into the Fire and burnt; the other parts of their Bodies were cut into Quarters, and set upon the Gates and highest Towers of the chiefeſt Cities of the Realm.

Next they proceed to take up the Body of King *Dusse*; which, notwithstanding it had lain six Months under the Ground, was nothing empai red in Colour, or otherwise, but was found as whole and found as though it had been yet alive, the Scars of the Wounds only excepted. But which is more strange, no sooner was the Body brought above the

ground, but the Air began to clear up, and the Sun break forth, shining more brighter than it had been seen afore-time to any of the Beholders Remembrance: but that which was most strange of all, was the sight of abundance of Flowers, which sprung forth over all the Fields immediately there-upon, clean contrary to the Time and Season of the Year. Not long after there was a Bridge made over the Water, in the same place where the Body had been buried; and a Village builded at the one end of the Bridge, called *Killflos*, that is, the Church of Flowers, taking that name of the Wonder that happened at the removing of the King's Body. Afterwards was there in the same place built a most magnificent Abbey, together with a very fair Church; which in the general decay of Abbeyes felt also its Fate, being nothing of it left now, but only its remembrance in History.

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*Of the Cruelty which Albovine, King of Lombardy, used to his Queen Rosamond; and by what means she was revenged on him; with her miserable end.*

THE first King of the *Longobards* which conquered that part of *Italy* since from them called *Lombardy*, was named *Albovine*, a Man of great Spirit, and very valiant in Actions of War. He conquered in Battel, *Cunmond*, King of the *Girpides*, and causing his Head to be smitten off, made a drinking Cup thereof, wherein he used to drink in Triumph of his Conquest and Victory. *Rosamond*, Daughter to this King, a very beautiful Damsel, he took

took to Wife, and being one day over merry in *Verona*, he compelled her to drink out of her Fathers Skull; whereat she conceived such high displeasure, that the intire Love which she had formerly borne him, was converted into deadly Hatred, with an absolute resolution to kill him, in revenge of this disgrace. And to assist her in this determination, she conferred with a Gentleman named *Hermigilde*, who told her, that to the execution of such an important Business, she should require the aid of a Valliant Knight in the Court, called *Paradine*, which instantly she did, but he would not yield thereto, because he took it to be too horrid a Treason. Finding her hope therein frustrated, and fearing lest her intent would be discovered, but ambitious to accomplish her Enterprize, being advertized by *Hermigilde* that *Paradine* dearly affected one of her attending Ladies, she devised thereby to effect her purpose. Being acquainted with the secret resort where *Paradine* and his Lover met together, she found some other Employment for the Lady, and made use of her place for the time, prostituting her Honour to satisfy her Revenge; *Paradine* keeping her there company a long time, imagining no other, but that it was the Mistress of his Affections.

The Queen, who spent all this while in soft whispers and dalliance, not using any one word whereby she might be discovered, perceiving opportunity so aptly to fit her, spake thus unto him; Knowest thou, *Paradine*, who it is that keepeth thee Company? Full well, (quoth he) with my Mistress, and then named her. Thou lyest (false Traytor) replied the Queen, I am *Rosamond*, thy Sovereigns Wife, whom thou hast dared to abuse in this manner, and dye thou must by the just Wrath of *Albovine*, except thou save thy Life by killing

ling him: advise thee therefore whether his Life or thine own be dearest unto thee. When *Paradine* considered his dangerous estate, without any means or escape, he resolved to kill the King: and for his better furtherance therein, both he, the Queen, and *Hermigilde* took counsel together, contriving his Murther in this manner.

The King used to Sleep in the heat of the day, when all else avoided the Chamber except the Queen. Now he being a King of Courage and high Resolution, ever slept like a Souldier, with his Sword girded about him; which, at this intended time of Treason, the Queen had tied so fast in the Scabbard, as he could by no means help himself therewith. *Paradine* and *Hermigilde* waiting the hour, which was upon the Queens coming forth, they entered, and for all their treading the King heard them, and started from his Bed: when he saw two men armed with Weapons, a sudden fury possessed his Spirit, perceiving their intentions were against him, he sought to defend himself with his Weapon; which failing him by the afore said means of the Queen, and they with their Weapons every where striking at him and wounding him, he caught up a Stool, and therewith defended himself for a Space; till in the end they deprived him of Life, without any noise heard, or any suspicion of Murther.

The King being thus Dead, all was carried with a smooth Countenance. *Hermigilde* possessed himself of the Palace, intending to make the Queen his Wife, as immediately he did. But notwithstanding all their close packing, the *Lambards* not long after came to the knowledge of their Kings Death, and in what manner he was murdered, which so incensed them that they purposed severely to revenge the same. This



This being notified to *Rosamond* and her complices, she packed up most of her Jewels and Royal Treasure, and fled away thence, carrying with them *Alvisinda* Daughter to King *Albovine*, by his first Wife, and hasted with all the speed they could to *Ravenna*, where then governed a Lieutenant of the Empire named *Longinus*, who kept that place for *Tiberius*, Son to the Emperour *Constantine* of *Constantinople*, by whom they were courteously entertained.

Not long had they been there, but *Longinus* became enamoured on *Rosamond*, and therefore partly to enjoy her Love, partly to possess that Mass of Money and Jewels which she brought with her, and partly by her faction to raise a beneficial War against the *Lombards*, he perswaded her to procure the Death of *Hermigilde*, and take him to her Husband; to which he found her very tractable: for, she having lost all love and fear of God, respect of Woman-hood, and dreadless of the shame of Men, coveting withal to advance the down-fall estate, by marrying with the Emperours Lieutenant; gave to *Hermigilde* an empoisoned Potion at his coming forth of his Bath, perswading him that it was most Sovereign for his Health; by which perswasion, he drank a good part thereof: but when he found it to afflict his Body, so as he plainly perceived himself to be poysoned; drawing forth his Sword, in extremity of Rage, he compelled *Rosamond* to drink up all the rest that remained in the Cup. So that at one instant time they were both justly requited for the Death of *Albovine*. Tidings hereof being brought to the Lieutenant *Longinus*, he caused the young Lady *Alvisinda* to be seized on, and sent her, with all her Jewels and Treasure to the Emperour *Tiberius* at *Constantinople*, with *Paradise* also, as a Prisoner, who for reward of his former Treason

to

to his Sovereign; had his eyes pulled forth; after which, he lived but a while, and then dyed most miserably.

*The miseries of inforced Marriage; exemplified  
in a story of a Knight in Warwickshire,  
Murdered by his own Lady.*

**I**N the days of Queen Mary, there lived at *Stirford* in *Warwickshire*, one *Sr. Walter Smith*, Knight, who being grown an Aged Man, at the death of his first Wife, considering of a Marriage for *Richard* his Son and Heir, then at Mans Estate, to that end made his mind known to *Mr. Thomas Chetwyn*, of *Ingestre* in *Staffordshire* (a Gentleman of an ancient Family and a fair Estate) who entertaining the motion in behalf of *Dorothy*, one of his Daughters, was contented to give 500 pound Portion with her. But no sooner had the old Knight seen the young Lady, then that he became a Suitor for himself, being so captivated with her Beauty, that he tenderd as much for her besides a good Joynture, as he should have received in case the Match had gone on for his Son. Which liberal Offer so wrought upon *Mr. Chetwyn*, as that with sparing not for arguments, to perswade his Daughter to accept of *Sr. Walter* for her Husband, adding to his perswasions something of Menaces, that at length, with much unwillingness, she consented thereunto. Whereupon the Marriage ensued accordingly; but with what a tragique Issue, will quickly be seen: for it was not long ere that her affections wandering after younger men, she gave entertainment to one *Mr. William Robinson* (then of *Dragon-Basset*), a young Gentleman of twenty two years of age

age) Son to *George Robinson*, a rich Mercer of *London*; and grew so impatient at all Impediments which might hinder her full Enjoyment of him, that she rested not till she had contrived a way to be rid of her Husband. For which purpose, corrupting her waiting Gentlewoman, and a Groom of the Stable, she resolved by their help, and the assistance of *Robinson*, to strangle him in his Bed, appointing the time and manner how it should be effected. And though *Robinson* failed in coming on the designed Night (perhaps thorough a dismal Apprehension of so horrid a Fact) she no whit stagger'd in her Resolutions: for, watching her Husband till he was fallen asleep, she then let in those Assassins before specified, and casting a long Towel about his Neck, caused the Groom to lye upon him to keep him from struggling, whilst her self and the Maid straining the Towel, stop'd his Breath.

It seems the good old Gentleman little thought that this his Lady had acted therein; for, when they first cast the Towel about his Neck, he cried out, help *Doll* help: but, having thus dispatch'd the Work, they carried him into another Room where a Close-stool was plac'd, upon which they set him; and, after an hour, that the Maid and Groom were silently got away, to palliate the business, she made an Out-cry in the House, wringing her hands, pulling her Hair, and weeping extreamly; with pretence, that missing him for some time out of Bed, she went to see what the matter was, and found him accidentally on the Close-stool in that Posture: which subtle and feigned Shews of Sorrow she acted so to the Life, as prevented all suspicion of his violent Death. And not long after, went to *London*, setting so high a value upon her Beauty, that *Robinson*,

son, her former Darling, (perhaps for not keeping touch with her, as before is related) became estranged. But, within two Years following, it so hapned, that this woeful deed of Darknes was brought to light, and that by the means of the Groom one of the Actors thereof, above specified; who being entertained a Servant with Mr. Richard Smith, Son and Heir to the murdered Knight, and attending him to *Coventry* with divers other Servants, his guilty Conscience which had oftentimes before flew in his Face, made him become so sensible of his Villany, and being in his Cups, (a bad cause of a good effect) that out of good Nature he took his Master aside, and upon his Knees, humbly desiring Forgiveness of him for the Murder of his Father, made him acquainted with all the Circumstances belonging thereunto; which, tho' it struck in Mr. Smith a great Amazement and Abhorrency of the Fact, yet discreetly he gave him good Words, but privately commanded some other of his Servants to have an especial Eye on him, that he might not escape when he had slept and better considered what might be the Issue thereof, but notwithstanding this strict Charge, those careless Servants, either not knowing the horridness of his Fact, or out of love to his Person, suffer'd him to escape, and that on one of his Master's best Horses; who being thus mounted, hasted presently into *Wales*, attempting to go beyond Sea; but being hindred by contrary Winds, after three Essays to launch out, was so happily pursued by Mr. Smith, who spared for no cost in sending to several Ports, that he was apprehended and brought Prisoner to *Warwick*, as was also, about the same time, the Lady and her Gentlewoman, who notwithstanding the Circumstances before

before recited, did all of them, with great Boldness deny the Fact; the Groom to his other Wickedness most impudently charging Mr. Smith with endeavour of corrupting him to accuse the Lady (his Mother-in-law) falsely, to the end he might possess her Joyniture: but afterwards, upon his Arraignment, he was so smitten at apprehension of that load of guilt which lay upon him, that he publickly acknowledged it, and stoutly justified what he had so said, to be true, to the Face of the Lady and her Maid; who at first, with a great deal of Confidence, pleaded their Innocency: but at last, seeing each particular Circumstance so clearly discovered and avowed, they both confessed the Fact; for which, having Judgment to dye, the Lady was burnt at a Stake, near the Hermitage on *Wolvey Heath* (towards the side of *Shirford* Lordship) where the Country People to this day shew the place; and the Groom, with the Maid, suffer'd Death at *Warwick*. This was on *May 15*. in the third Year of *Queen Mary's* Reign.

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*A remarkable Story of the occasion which made the Danes first to invade England: and of their murdering St. Edmund.*

AT such time as the *West-Saxons* had gotten the Sway of the whole *Heptarchy*, there reigned under them, in the Kingdom of *Northumberland*, as Vice-roy, one *Osbright*, who, as he followed his disport in Hunting, came to the House of a Nobleman, named *Beorn Bocador*, whose Lady, of passing Feature, (in his Absence) gave him honourable

Enter-

Entertainment, and intreated both himself and Train to repose themselves there a while after their wearisom Delights. The *Vice-roy* already ensnared with her Beauty, accepted her courteous offer, not so much to tast her Meats as to surfeit his Eyes with her rare Beauty, and lasciviously to dote in his own Affections. The Dinner ended, and all ready to depart, (as though some weighty matters were to be handled) he commanded an Avoidance from the Presence, and taking the Lady into a withdrawing Chamber, under pretence of secret Conference, greatly tending to the Advancement of her Lord and self, most unnobly, being not able to prevail by smooth Persuasions, did by force violate her constant Chastity: which Dishonour thus received, and her Mind distracted, like to *Thamar's*, at her Husbands Return, all ashamed to behold his Face, whose Bed had so been wronged, with floods of Tears she thus set open the Sluces of her Passions.

“ Had thy Fortunes accorded to thy own Desert,  
 “ or thy Choice proceeded as by Vow was obliged,  
 “ then had no stain of Blemish touched thine Honour,  
 “ nor cause of Suspicion once approached thy  
 “ Thought; nor had my self been my self, these  
 “ blushing Cheeks had not invited thy sharp piercing  
 “ Eye to look into my guilty and defiled  
 “ Breast, which ow thou may'st see disurnished of  
 “ Honour, and the Closet of pure Chastity broken  
 “ up; only the Heart and Soul is clean, yet fears  
 “ the Tincture of this polluted Cask, and would  
 “ have passage (by thy revenging hand) from this  
 “ loathsome Prison and filthy Trunk. I must confess  
 “ our Sex is weak, and accompanied with many  
 “ Faults, yet none excusable, how small soever;  
 “ much less the greatest, which Shame doth follow  
 “ and

“and inward Guilt continually attend : Yours is  
“created more inviolable and firm, by whose  
“Constancy, as our flexible Weakness is guarded,  
“so our true Honours by your just Arms should  
“be protected. O Beorn ! Beorn ! (for Husband I  
“dare not call thee) revenge therefore my Wrongs,  
“that am now made thy Shame, and Scandal of  
“my Sex, upon that hideous Monster, nay incar-  
“nate Devil, *Osbright*, (O that very name like  
“Poyson corrupts my Breath, and I want Words  
“to deplore my Grief ! ) who hath no Law but his  
“Lust, nor measure of his Actions but his Power,  
“nor priviledge for his loathsome Life but his  
“Greatness, whilst we with a self Fear, and servile  
“Flattery, mask our Baseness with crouching Obe-  
“dience, and bear the Wrongs of his most vile  
“Adulteries. Thou yet art free from such dejected  
“and degenerate Thoughts, nor hast thou smooch-  
“ed him in his wicked and ever-working Devices ;  
“be still thy self then, and truly noble as thou art.  
“It may be, for his place thou owest him respect ;  
“but what ? therewith the loss of Honour : Thine  
“Affection, but not thy Bed ; thy Love, but not  
“thy beloved ; yet hast thou lost at once all these,  
“and he thy only Bereaver ; thou wast my Stay  
“whilst I stayed by thee, and now being down, re-  
“venge my Fall. The Instinct of Nature doth  
“pity our Weakness, the Law of Nations doth main-  
“tain our Honour, and the Sword of Knight-hood  
“is sworn by to be unsheathed for our just Defence ;  
“much more the link of Wedlock claims it, which  
“hath lock’d two Hearts in one : But alas ! that  
“Ward is broken, and I am thy Shame, who  
“might have been thy Honour. Revenge thy self  
“therefore on him and me, else shall this hand let  
out

"out the Ghost that shall still attend thee with Accusations till thou revenge my stained Blood."

*Beorn*, who was not used to be welcomed home in such a Dialect, much amazed at his Wives Madladies, with gentle Words drew from her the Particulars of her inward Grief, who revealed (as well as Shame, Tears, and Sobs, would suffer) the manner of the deed, still urging Revenge for the Wrong. *Beorn* touched thus to the Quick, (to pacifie his distressed Wife) did not a little dissemble his Wrath; and excusing [the Fact with the Power of a Prince, that might command, and her own Weakness, unable to resist the Strength of a man, commended much her Love and Constancy; and alledging his Wrongs to be equal with hers, (if not greater) in regard of their Sex, willed her to let her string to his Tune, till fit opportunity would serve to strike: but the distasting that sweet Confort, wrested her Passion into so high a Strain, that nothing could be heard but Revenge and Blood.

*Beorn* thus instigated by the continual Cries of his Wife, whose Rape already of it self had given sufficient cause of Wrath; first consulting with his nearest Friends, was offered their Assistance against that wicked and libidinous Prince, and then repairing to his Court, in the presence of them all, made known his unsufferable Wrongs, resigning into his Hands all such Services and Possessions as he did hold of him, and with utter defiance departed, threatening his Death.

This done, he took Shipping, and sailed into Denmark, where he had great Friends, as having his bringing up there before, and is reported to have been allied unto the Danish Blood: so coming to *Godorick*, King of that Country, made his Case known,



known, instantly desiring his Aid against the Villany of *Osbright*:

*Goderick*, glad to have some Quarrel to invade *England*, levied an Army with all speed, and, preparation made for all things necessary, sendeth forth *Inguar* and *Hubba*, two Brethren, to command in chief over an innumerable Multitude of his *Danes*; which two, he thought at this time the fittest for the attempt, not only for their good Conduct and approved Valour, but also, for that he knew them to be, on particular Motives (which usually more affect than doth a common Cause) implacably enraged against the *English*, on an occasion unfortunately happening, but most lamentably pursued; which came to pass in manner as followeth.

A *Danish* Noble-man of Royal Extraction, named *Lothbroke*, (which is in *English* no other than *Leather-Breech*) the Father to the two Brothers *Inguar* and *Hubba*; being upon the shore, his Hawk, in flying the Game, fell into the Sea, which to recover, he entered a little Skiff or Cock-boat, nothing fore-seeing the danger that immediately did ensue; for, a sudden Tempest arising, carried the Boat into the Deep, and drove him upon the Coast of *Norfolk*, where he came to land at the Port called *Rodham*; but see his Fortune, no sooner had he escaped one danger but he fell into another; for, the People there took him for a Spy, and as such a one, presently sent him to *Edmund*, then King of that Province: but in his Answers he sufficiently cleared that Suspicion, and also declaring his Birth and Misfortune, was honourably entertained in the Court of that *East-Angles* King, whom *Edmund* much esteemed for his other good Parts: but, for his dexterity and expertness in Hawking, held him

in special regard; insomuch, that his Faulkner, named *Berick*, envying the good parts of *Lothbroke*, as being endued with none himself, he therefore conceived such deadly hatred and malice thereat, as having him at advantage alone in a Wood, he cowardly murdered him, and hid his dead Body in a Bush.

But *Lothbroke*, whose noble Parts had made him eminent, was soon miss'd, and diligent Inquisition being made, could not be found; until his Spaniel, which would not forsake his dead Master's Corps, came fawningly unto the King, as seeming to beg Revenge of so bloody an Act, which he did more than once; and at length being observed, and followed by the Trace, the dead Body was found, and *Bericke* demonstrated to be the Murtherer; and on sufficient Evidence convicted for the same: his Judgment being, to be put into *Lothbroke's* Boat, and that without either Tackle or Oar, as he therein arrived, and so left to the Seas Mercy, to be saved by Destiny, or swallowed up by just desert. But behold the Event; the Boat returned to the same place, and upon the same Coast arrived from whence it had been driven; where being known to be *Lothbroke's* Boat, *Bericke* was laid hands on; who to free himself from the punishment of his butcherly Fact, added Treason to Murther, laying it to the charge of innocent King *Edmund*, saying, that the King had put him to death in the Country of *Norfolk*.

This was thought sufficiently worthy of Revenge, to which *Goderick's* Quarrel being added, did very much inflame the Courages of *Inguar* and *Hablu*, the two Sons of the murdered Prince, who thereupon having their Army in readiness, set forth to Sea; and first arriving at *Holderness*, burn'd up the Coun-

Country, and without Mercy massacred all before them, sparing neither Sex, Calling, nor Age; and surprizing York, which *Osbright* had taken for his Refuge, there slew that lustful Prince, with all his Forces, making thereby good that Saying of the Poet.

Those whose Delights are in the *Cyprian Game*,  
Warming themselves in Lusts alluring Flame,  
And wallowing in that Sin, their Lives do spend,  
Do seldom to the Grave in Peace descend.

Afterwards, the two furious Brethren marched with their Army into *Norfolk*, where they sent this Message unto King *Edmund*; *That Ingvar the most victorious Prince, dread both by Sea and Land, having subdued divers Countries unto his Subjection, and now arrived in those Parts; where he meant to Winter; charged Edmund to divide with him his Riches, and to become his Vassal and Servant.* The King being stricken into Astonishment at this strange and unexpected Message, consulted with his Counsel what to do therein; where one of his Bishops (then his Secretary, and a principal man) used Persuasions to him to yield, for preventing greater mischief; who notwithstanding returned this Answer: *Go tell thy Lord, that Edmund the Christian King, for the love of this temporal Life, will not subject himself to a Heathen and Pagan Duke.*

*Ingvar* and *Hubba* herewith exasperated, with the furious Troops of their *Danes* pursued the King to *Thetford*, and from thence to his Castle of *Framingham*, where he, pitying the terrible Slaughter of his People, yielded himself to their Persecutions; who, because he would not deny *Christ* and the Christian Faith, those *Pagans* first beat him with Bars, then scourged him with Whips, he still calling upon the

name of *Jesus*; for rage whereof, they bound him to a Stake, and with their Arrows shot him to death; and cutting off his Head, contemptuously threw it into a Bush. Of which Head, we have a Monkish Story, written by the Author of their *English Martyrology*; for which, the Author doth very well deserve the Whet-stone; viz. That when St. *Edmund* was murdered by the *Danes*, the Christians seeking his Corps, were lost in a Wood, when calling one to another, *Where art? Where art? Where art?* the martyred Head answered, *Here, Here, Here.* However, God forbid that these Monkish Lies should make us under-value this worthy King and Martyr, thus cruelly tortured to Death, which by an old Author is thus accurately express'd:

*Utque cruore suo Gallos Dionysius ornat,  
Græcos Demetrius, gloria quisque suis;*

*Sic nos Edmundus nulli virtute secundus,*

*Lux patet, & patria gloria magna sua.*

*Sceptra manum, diadema caput, sua purpura corpus*

*Ornat ei, sed plus vincula, mucro, cruor.*

As *Denis* by his Death adorneth *France*,

*Demetrius*, *Greece*, each Credit to his place;

So *Edmund's* Lustre doth our Land advance,

Who with his Vertues doth his Country grace.

*Scepter Crown, Robe, his Hand, Head, Corps, renowns,*

More famous for his Bonds, his Blood, his Wounds.

And of these his Sufferings another Poet of middle time, thus versifies of him:

*Jam loca vulneribus desunt, nec dum furiosis*

*Tela, sed hyberna grandine plura volant.*

Though now no place was left for Wounds, yet Arrows did not fail;  
These furious Wretches, still they fly thicker than Winter Hail.

His Shirt was kept at the Abbey of *Bury*, for a precious Relick, which Monks, also bragged that they

they had certain Drops of St. *Stephen's* Blood (thou canst not, O Reader, but believe it) which sprung from him at such time as he was stoned; and some of the Coles with which St. *Lawrence* was broiled.

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*Some few notable Histories of Parents crossing the Affections of their Children, and the sad Effects attended thereon.*

IN *Verona*, a famous City in *Italy*, lived a young Gentlewoman named *Julietta*, of the noble House of the *Montesches*, or *Montacutes*; her Father being not willing that she should marry, when both the decency of Time, and aptness of her Years, made tender of themselves; therefore (in her fairest Flower) she espoused her self, unknown to her Parents, to a Gentleman's Son of another House and Family, called the *Capelets*, whose Name was *Romeo*, those two Families being mortal Enemies one to the other. This Marriage sorted unto the lamentable Death of both the Lovers, as you shall briefly hear in this manner. They being secretly married by the hand of a *Cordelier* or *Franciscan* Fryar, a man most expert in the Secrets of Nature, who took great Compassion on their earnest reciprocal Affection, and daily Torments between them endured. It happened, on a certain day, that an Uncle to *Julietta*, in regard of the inveterate Hatred betwixt the two Families, drew upon *Romeo*, who (in defending himself) slew the said Uncle; whereupon he was banished, or (at the least) inforced to be absent from *Verona*. The woeful Gentlewoman having made her moan unto the honest minded

Fryar, under the shadow of Confession, concerning the irksome absence of her best esteemed Friend; he gave her advice to receive a little Potion when she went to Bed, which should cause her to sleep for more than thirty hours, so that she should be verily supposed to be dead. She boldly adventured on his Counsel, and her Parents imagining her to be dead indeed, caused her to be buried in the Tomb or Vault belonging to the House of her Predecessors.

From thence the Fryar purposed to fetch her at a certain hour of the Night, and to conduct her, (in the Habit of a Novice) to banished *Romeo*, who lived in a Land of another Jurisdiction, yet not far distant from the City: all this was possible and easie to be performed; for it was and is a common Custom there, not to bury deceased Bodies in Graves, as it is observed among us, but in Grotts or vaulted Caves. While these things were framing themselves, according to premeditated purpose, it fortun'd, that a Servant belonging to *Romeo* came to *Verona*, to bring Letters of Recommendation to *Julietta*; and being returned back to his Master, reported the certain Tidings of her Death, and that himself was present at her interring. *Romeo*, confounded with Grief and extremity of Passions, found the means (in a disguised Habit) before the shutting up of *Verona* Gates, to enter the City. In the dead time of the Night also he compassed his Intent, entering the Church with a lighted Torch in his hand, having opened the doors by the help of his Servant, and also the Tomb wherein she lay inclosed. Then commanding the absence of his Servant, he entered into the Vault; and after infinite Kisses bestowed by him on *Julietta*, whom he verily conceited to be dead, he drank a most deadly Poyson, which he had

had bought of a needy Apothecary, and which immediately fell to Operation, so slept he (for ever) by the body of *Julietta*. Now after her Drink had wrought his full Power, she awaked; and by means of the burning Torch, perceiving her *Romeo* to be quite dead, she was thereat greatly enraged with Grief, so that snatching a Ponyard that hung at his Girdle, she therewith desperately slew her self. Not long after, the Fryar, knowing the time expired for the waking of *Julietta*, came likewise to the Vault; but when he beheld that tragick woeful Spectacle, let his Sorrow be censured by such as are able to judge of the same. On the morrow after, the death of these two Lovers was discovered, and all matters rehearsed by Fryar *Lawrence* (for so was the Cordelier named) to the great Grief and Admiration of every one that heard it.

Another History of as sad effects take as followeth. In the City of *Rome*, not long while since, there was a young Maiden (named *Lucretia*, Daughter to a rich Merchant) secretly espoused to a young man, called *Paulo*, Son also to another Merchant, the two Fathers being vowed Enemies, and both alike envious of each others Fortune. The Father of *Paulo* perceiving how fast aged Years came stealing on him, determined a marriage for his Son, acquainting him therewith; that he had made choice of one meet for him, commanding him also to fashion himself to good liking thereof, because he would have it accomplished within very few days. The Son deferred it off so long as well he could; yet to declare some Obedience to his Father, he craved Respite to consider thereof: but in the mean while, it was generally noised thorough the City of *Rome*, that *Paulo* must be married unto another. This

News coming to the Ears of *Lucretia*, she dissembled her inward conceived Displeasure, verily imagining the matter to be already done. *Paulo* coming (as oftentimes he did) when fit time favour'd him, to visit his *Lucretia*, in the night time, so jocund and merry as at no time more: after accustomed Kindnesses passed between them, *Paulo* fell into a very sound Sleep; *Lucretia* beholding him in that fearless Estate, with a great Knife she gave him so many Stabs and deep Wounds, both in the Breast and Belly, that she deprived him of his Life, and afterward committed the like Violence on her self. This Act, so full of Sorrow and sad Mischance, came to the Ear of Pope *Paulus* the Fourth, who would not allow them to have Christian Burial; but a Learned Divine, a *Jacobine* by Religion, made so excellent an Oration to the Pope against the unkind Parents of the deceased Lovers, that Obsequies were granted, and Burial given them: and an aged Woman, a Servant to *Lucretia*, who had been the means of their private Marriage, was (by Authority of Justice) burned alive, because she had not advertised the Parents thereof.

A third Story, as dismal as the two former, here followeth. *Damoiselle Geneviefue*, Daughter unto *Monsieur Megrelin*, a Gentleman in ordinary in the Court of *Francis* the second, King of *France*, espoused her self by Word only, and without Knowledge of any in her Fathers House, to one that was School-master unto her Brethren, named *Medard*, a *Picar* by Nation, born in *Laon*, a young man, of passable Handsomness, and of indifferent Knowledge for his time, being about twenty three years old. After some space, being thus contracted, she found her self to be with Child; and fearing the Dis-



Displeasure of her Parents, especially of her Mother, who was a very severe Woman, she forsook her Father's House and the goodly City of *Paris*, accompanied with none but her Troth-plighted Husband the School-master. Travelling thorough the Country, they made their stay in a great Burrough Town of *Champaign*, where likewise he became School-master, taking great Pains to supply their Necessities. Within some few Months after their residing there, *Medard* died; and she, five days after the death of her Husband, one Evening, after Supper, in a publick place, declared to all such as gave Favour to her, the whole History of their fore-passed Love, her Marriage by promise, her Extraction, want of Government, and the Injury done by her to her Servants, desiring (very heartily) Pardon both of God and them: so feigning as if she intended to go to Bed with her young Infant, which was about six Weeks old, she went and hanged her self that Night, on a Beam-end of a poor Cottage which they had taken upon hire.

*Certain Observations upon Kings of several Nations.*

**A** *Menophis*, one of the Kings of *Egypt*, being blind, was assured by some of his Wizards, that if he washed his Eyes with the Urine of a Woman which had never known any but her own Husband, he should be restored to his Sight. After a long Search and many vain Tryals, he met with one whose Water cured him; whom he took to Wife: and causing all the rest whom he had made Tryal of to be brought together to a Town called *Gleba Rubra*, he set the said Town on Fire, and burnt both it and all the Women therein assembled.

*Seso-*

*Sesostrius*, another King of Egypt, was a Prince of so great Wealth and Substance, that he brought in Subjection all his neighbouring Kings, whom he compelled in turns to draw his Chariot. It hapned, that one of these unfortunate Princes cast his Eye many times on the Coach-wheels; and being by *Sesostrius* demanded the cause of his so doing, he replied, that the falling of that Spoke lowest which but just before was in the height of the Wheel, put him in mind of the Instability of Fortune; which the King considering so, would never afterward be so drawn in his Chariot: And indeed, he found the same quickly after to be true, by woeful Experience; for, leading his Army against the *Scythians*, whom in conceit he had already conquered, he found himself deceived in his Expectation. These *Scythians* marvelled that a King of so great Revenues would wage War against a Nation so poor, with whom the Fight would be doubtful, the Victory unprofitable, but to be vanquished a perpetual Infamy and Disgrace: so joyning Battels, *Sesostrius* was discomfited, and pursued even to his own home by the Enemy, learning him by that to moderate his Prosperity, and to beware of Fortunes Instability.

*Charles* the second King of *Navarr*, was a Prince much given to Voluptuousness, and sensual Pleasure, which so wasted his Spirits, that in his old Age he fell into a kind of Lethargy: to comfort his benumbed Joynts he was bound and sowed up naked in a Sheet, steeped in boiling *Aquavita*. The Chyrurgion having made an end of sowing him, and wanting a Knife to cut off the Thred, took a Wax Candle that stood lighted by him, but the Flame running down by the Thred, caught hold

on

on the Sheet; which (according to the nature of *Aquavite*) burned with that Vehemency, that the miserable King ended his days in the Fire.

Even the third also, King of *Scotland*, was a Prince much addicted, or rather wholly given over to Lasciviousness; inſomuch, that he made a Law that himſelf and his Succeſſors ſhould have the Maiden-head, or firſt Nights lodging with every Woman whoſe Huſband held Land immediately from the Crown; and the Lords and Gentlemen, of all thoſe whoſe Huſbands were their Tenants or Homagers. This was, It ſeems, the *Knights Service* which men held their Eſtates by; and continued in force till the days of *Malcolm Connor*, who marrying *Margaret*, Siſter to our King *Edgar Atheling*, at her Requeſt aboliſhed the ſame; and ordained, that the Tenants, by way of Commutation, ſhould pay unto their Lords a Mark in Money; which Tribute, the Hiſtorians of that Nation ſay is ſtill in force.

*Roderick* the laſt King of the *Goths* in *Spain*, had for the Governour of one of his Provinces an honourable Perſon named Count *Julian*, whom he ſent upon an Embaſſy to the *Moors* of *Africa*, and in the mean time deſloured his Daughter *Cana*; which the Father took in ſuch indignation, that he procured the *Moors* (amongſt whom he had gotten much credit) to come over into *Spain*. This requeſt they performed, under the Conduct of *Muſa* and *Tariſſe*; and having made a full Conqueſt, ſubjected it to the Great *Caliphs*, or *Mahometan* Emperours. It is recorded, that at the firſt coming of *Tariſſe* into *Spain*, a poor Woman of the Country, being willingly taken Priſoner, fell down at his feet, kiſſed them, and told him, that ſhe had heard her Father, (who was letter'd) ſay, that *Spain* ſhould be conquered by a People, whoſe Gene-

General should have a Mole on his right shoulder, and in whom one of his hands should be longer than the other. He, to animate his Souldiers against the next encounter, uncloathed himself, and shewed the mark, which so encouraged them, that they now doubted not the Victory. *Roderick* had in his Army 130000 Foot, and 25000 Horse: *Tariffe* had 30000 Horse, and 180000 Foot. The Battel continued seven dayes together, from morning to night; at last the *Moors* were victorious. What became of King *Roderick* was never known; his Souldiers took one arrayed in the Kings Apparel, whom, upon examination, they found to be a Shepherd, with whom the King, after the Discomfiture, had changed clothes. It is recorded also in *Rodericus Toletanus*, that before the coming of those *Saracens*, King *Roderick*, upon hope of some Treasure, did open a part of the Palace, of long time forbidden to be touched, but found nothing but Pictures which resembled the *Moors*, with a Prophecy, that whensoever the Palace was there opened, the People there resembled should overcome *Spain*: and so it happened.

By this former Example, you may see the sad effects of Lust, to which we may add another of like nature.

*Ireland* formerly was divided into five Provinces, or petty Kingdoms; namely, *Munster*, *Connaght*, *Ulster*, *Meth*, and *Leinster*. These petty Kings being divided amongst themselves, became all of them a Prey to *Turgesius* King of the *Norweigians*, who having conquered them, reigned as King. One of these petty Princes, *Omo Caghlen*, King of *Meth*, had a Daughter of renowned Beauty, whom *Turgesius* demanded of her Father to serve his Lusts: and he, seeming willing to condescend to the motion, as if his Blood would be honoured thereby, told him,

That

That besides his Daughter, he had at his disposing many others of more exquisite Beauties, which should all be ready at command. *Turgesius* mistrusting nothing, greedily swallowed this Bait, and desired him with all speed to effect this meeting, which he promised soon to do; whereupon this politick Prince, attired in the Habits of Women, a company of young Gentlemen, who durst, for the common Liberty, adventure their several Lives, and conducted them to the Tyrant's Bed-chamber. And they, according to the directions given them (when for that little modesty sake he had in him, he had commanded all his Attendants to avoid the Room) assaulted him, now ready for, and expecting more kind embraces, and left him dead in the place. The *Methian* King had by this time acquainted divers of the better sort with his Plot, all which, upon a sign given, rush into the Palace, and put to death all the *Norwegians*, and other Attendants of the Tyrant, and so recovered again their former Liberty.

*John*, King of *England*, notwithstanding he lived in continual Trouble, yet bent his Mind to Love and Lasciviousness, attempting the Chastity of the Lady *Matilda*, Daughter to the Lord *Fitz-Waters*; who being as averse to his Desires as Water to Fire, he banishes her Father and several of her Friends, seizing upon their large Estates; whereupon she flies, and takes upon her a Monastick Habit in the Monastery of *Little Dunmow* in *Essex*, where he still prosecuted his Suit; but finding her more contrary to his Desires than ever, he sent a Messenger unto her, who (because she would not agree to his wicked motion) he poisoned a boiled or potched Egg against she was hungry, and gave it unto her, whereof she died. *Anno* 1213. It hapned, that the next Year,  
King

King *John* being then in *France* with a great Army, that a Truce was taken betwixt the two Kings for the term of five years; and a River or Arm of the Sea being betwixt either Host, there was a Knight in the *English* Camp that cryed to them of the other side, willing some one of their Knights to come and Just a Course or two with him; whertupon, vvithout stay, the Lord *Fitz-Water*, being on the *French* part, made himself ready, ferried over, and getting on Horse-back, shewed himself ready to the Face of the Challenger, vvhom at the first Course he struck to hard vvith his great Spear, that Horse and Man fell to the ground; and when his Spear was broken, he vvent back again to the King of *France*: which King *John* seeing, by God's Tooth, quoth he, (that was his usual Oath) he were a King indeed that had such a Knight. The Friends of the Lord *Fitz-Water* hearing these Words, kneeled down, and said, O King, it is your Knight, it is *Robert Fitz-Water*; whereupon, the next day he was sent for, and restored to the King's Favour, living in all affluence of Riches and Honour, the space of fixteen Years afterwards. His Father, *Walter Fitz-Water*, with his Wife *Matilda*, do lye interred in *Lincoln Dunmow* Chancel, under a very fair Monument, though by some Ruines of the Roof falling upon the Legs of their Effigies were lately broken off; their Grand-child *Matilda* also, in these our late times of Rebellion, had the Head of her Effigies stricken off as a monument of Superstition; but since, by the care of my worthy Friend *Mr. Burre*, who liveth in the Priory, it is restored to the Body again, *Ann* 1680.

*Richard* the First, King of *England*, being employ'd in his Wars against *Philip* King of *France*, one

*Fulke*

Once a French Priest came unto him, telling him he had three very bad Daughters, which he wished him to bestow away from him in Marriage, or else God's Wrath would attend him; when the King denyed he had any Daughter, yes (saith the Priest) thou cherishest three Daughters, *Pride*, *Covetousness*, and *Leachery*. The King, apprehensive of his meaning, called his Lords there attending, and said, my Lords, This Hypocrite hath found that I have three Daughters, *Pride*, *Covetousness*, and *Leachery*, which he would have me bestow forth in Marriage; and therefore (if any such I have) I have found out most fit Husbands for them all. My *Pride* I bequeath to the haughty *Templers* and *Hospitalers*, who are as proud as *Lucifer* himself; my *Covetousness* I give to the Monks of the *Cistercian* Order, for they covet the Devil and all; but for my *Leachery*, I can bestow it no where better than on the Priests and Prelates of our Times, for therein have they their most Felicity.

King *William Rufus* was much noted to be a very covetous Prince, and yet we find in the *Chronicles* a Story of him which denotes to the contrary; namely, how that when two Monks, whose Abbot was lately dead, repaired to his Court, and each in large Offers out-vied and over-bad the other, to succeed in the Abbacy; a third Monk, very sober, and poor in shew, accompanying them in their Business, stood by; whom the King asked what he would give to be made Abbot? Nothing, said the Monk; for I entered my Profession to be poor, and hitherto have been, little esteeming the Pomp or Riches of the World: then thou art the Man, (replied the King) and shalt be their Abbot, more worthy in thy Poverty than they for their Price; and so conferring

ring on him that high Honour, checked the others to their open Infamy and Reproach.

Another Example of the same King, touching his Pride, take as followeth. His Chamberlain bringing him a pair of new Hose, and he demanding the Price, was answered, that they cost three Shillings; *Away base Fellow* (quoth he) *are these befitting a King? Bring me of a Mark Price*: his Servant went, but brought him another pair of no greater Cost, but told him that they were of the Rate appointed: wherewith the King was very well pleased.

*A strange Change of Religion of the two Dr. Reinolds.*

These two Brothers, the one named *William*, the other *John*; *William* was at first a Protestant of the Church of *England*, and *John* trained up in Popery beyond the Seas. *William*, out of an honest Zeal to reduce his Brother to this Church, made a Journey to him; where, on a Conference betwixt them, it so fell out, that *John* being overcome by his Brothers Arguments, returned into *England*, where he became one of the more strict or rigid sort of the *English* Protestants: and *William* being convinced by the Reasons of his Brother *John*, staid beyond the Seas, where he proved a very violent and virulent Papist. Of which strange Accident, *Dr. Alabaster*, who had made Tryal of both Religions, and amongst many notable Whimzies had some fine Abilities, made this following Epigram.

*Bella inter geminos plusquam Civilia fratres,*

*Traxerat ambigus Religionis apex.*

*Ille Reformata fidei pro partibus instat;*

*Iste Reformandum denegat esse fidem;*

*Pro-*



*Propositis cause rationibus, alterutrinque*

*Concurrere pares, & cecidere pares.*

*Quod fuit in verbis, Fratrem capit alteruterque;*

*Quod fuit in fatis, perdit uterque fidem.*

*Captivi gemini sine captivante fuerant,*

*Et victor victi transfuga castra petit.*

*Quod genus hoc pugna est, ubi victus gaudet uterq;*

*Et tamen alteruter se superasse dolet.*

Thus Englished by Dr. Heylin.

In points of Faith, some undetermin'd Jars,

Betwixt two Brothers kindled Civil Wars:

One for the Churches Reformation stood,

The other thought no Reformation good.

The Points propos'd, they travell'd the Field

With equal Skill, and both together yield.

As they desired, his Brother each subdues,

Yet such their Fate, that each his Faith did lose:

Both Captives, none the Prisoners thence to guide;

The Victor flying to the vanquish'd side.

Both joy'd in being conquer'd, (strange to say)

And yet both mourn'd because both won the day.

*Why the Fish called Tunny is not suffered to  
be sold at Venice.*

THE Story goes, How the Genoa's having seized on a part of Venice, and driven the Venetians into their Houses, a Woman running to a Window to behold the Tumult, by chance threw down a Mortar of Brass, which lighting upon the head of their General, struck him dead to the Earth: whereupon discomfited, the Genoa's retired in such haste, that they left a number of their men behind them; who saved themselves for a time by mingling with the Venetians, being not to be distinguish-

ed by Habit, Language, Favour, nor Behaviour. At length, all generally were commanded to ascend an high Tower, where (not unlike as the *Gileadites* served the *Ephramites*) a Sheep being set before them they were compelled to name it: so being distinguished, (the Name differing in their Dialect) they were thrown down head-long. The *Genoa's* having after taken certain of their Gallies, wherein were the Prime of their Gentry, in Revenge of that Cruelty, caused them to be cut in pieces and drest like *Tunny*, nailing their hands to the bottom with Scedules of Time containing their Names, and so sent it thither to be sold; who bought, and had almost devoured it all before it was discovered. And indeed it is said that this *Tunny* doth in taste much resemble Flesh, as also in colour and solidity; so as it is reported how certain Merchants being bound to serve the *French Army* at the Siege of *Naples*, with so many Tun of *Tunny*, and not able to perform it, hearing of a late fought Battel in *Barbary*, repaired to the place, and supplied the quantity with man's Flesh, drest'd in the same manner; which proved so over-high a feeding (most easily converting into the like) that their Bodies broke forth into loathsome Ulcers, and from that Infection the Disease that taketh from them the name. And *Scalliger* in his 181 Exercise upon *Cardan*, and the 19 Section, doth also affirm, that it proceeded not originally from the Impurity of Women, but from Contraction; and that the *Spaniards* did first transport these rare Wares from the *Indians*, as common among them as the Measels amongst us, and equally contagious: which seemeth to confirm the former Assertion, they having been Man-eaters for the most part.

Of Machamut a Moorish King, of a  
poysonous Nature.

**M**R. Purchas in his Pilgrimage relateth of one Machamut, a Moorish King, who deserveth mention for one thing, wherein the Sun hath scarce beheld his like. He so accustomed himself to Poysons, that no day passed wherein he took not some, for else he himself had dyed, (saith my Author) as it saith with *Amian* or *Opium*, the use whereof killeth such as never took it, and the Disease such as have; and beyond that which we read of *Mithridates*, in the like Practice. His Nature was transform'd into so venmous an Habit, that if he did mean to put any of his Nobles to Death, he would cause them to be set naked before him; and chewing certain Fruits in his Mouth, which they call *Chofolos* and *Tambolos*, with Lime made of Shells; by spitting upon him, in one half hour deprived him of Life: if a Fly sat upon his hand it would presently fall off dead. Neither was his Love to be preferred to his Hatred, or with Women was his Dealing less deadly; for, he had three or four thousand Concubines, of whom none lived to see a second Sun, after he had carnally known them. His Mustachos (or Hair of his upper Lip) was so long, that he bound it upon his Head, as Women do with an Hair-lace; and his Beard was white, reaching to his Waste. Every day when he arose, and when he dined, fifty Elephants were brought into the Palace to do him reverence on their Knees, accompanied with Trumpets and other Musick.

*Calius Rhodiginus* mentions the like of a Maid thus nourished with Poysons; her Spittle (and other Humours coming from her) being deadly: such al-

so as lay with her carnally, presently dying. *Anticenna* hath also a like Example of a man, whose Nature, infected with a stronger Venom, poisoned other venomous Creatures, if any did bite him. And when a great Serpent was brought for Tryall he had by the biting thereof a two days Fever, but the Serpent died; the other did not harm him.

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*A notable Imposture of one Margaret Ulmer, of Elsing in Germany.*

**A**Bout the Year of our Lord 1545. there was one *Margaret Ulmer*, the Daughter of *John Ulmer*, a single Woman, who thorough grievous Sicknels, and extremity of Pain, had her Belly so exceedingly swelled, that it over-shadowed her Face, and in compass was more than ten hands breadth: she said that she fed divers living Creatures in her Belly, yet neither did she eat nor drink, but took only some Apothecaries Confections, and used the smell of Herbs and Flowers. There was heard by those that stood by the Bed where she lay, the Voices of divers living Creatures; as, the crowing of Cocks, the cackling of Hens, the gagling of Geese, the barking of Dogs, the bleating of Sheep, the braying of Asses, the grunting of Swine, the bellowing of Cattel, and the neighing of Horses. She voided Serpents and Worms of a marvelous greatness, about fifty in number. When the Report hereof was spread abroad, not only in the Towns and Villages adjoyning, but almost thorough all *Germany*, multitudes resorted to the place to see the Miracle, and beheld the Maid with no less Wonder

Wonder then Compassion, who also gave her much Money. The advice of divers Physicians and Chyrurgions was asked; and at last the Physicians of the Emperour *Charles* the fifth, and of *Ferdinand* King of the *Romans*, and of *Hungary*, came thither, accompanied with divers Noble-men and Gentlemen, who notwithstanding found no deceit therein. Thus she continued for the space of almost four years. Her Torments seemed to increase more and more upon her. At last the chief Magistrate of the City sent for her Parents, and asked them whether they desired to have their Daughter delivered from so great Torments, by the Physicians making incision into her Belly? Her Father being a plain man, answered: that he was willing to leave his Daughter to God's Providence, and to lawful Remedies of Physicians. But the Mother (being guilty of the Deceit) said, that she would not have them to attempt any thing to the endangering of her daughters life; adding moreover, that she would pray that God's Vengeance might light upon them, if her Daughter miscarried under their hands.

Yet some were sent to the Maid, to mind her, that they had many times craved help of Physicians, that now there was a proffer made of their help, who, by God's assistance, might either wholly free her from her Distemper, or, at least, allwage the violence of it: But she (being instructed of her Mother) answered, That she, with a willing mind, would patiently suffer what it should please God to inflict upon her: that she desired not any Physick; but that as for the space of four years she had undergone the extremity of her Pains, so she was still willing to bear the Cross which God had laid upon her, till it pleased him to remove it; hoping that she should still be as able to

bear the violence of her Disease as hitherto she had been. But the Magistrate of *Elzing*, being better pleased with her Father's Answer, sent a Dr. of Physick, with two Chirurgions, and a Midwife, to search the Maidens Belly by Incision. These came to her, and searching her Belly, found it stuffed with Clouts very cunningly, and with Pillows, and such like Materials, with divers Hoops, wherewith her Belly was made round, she crying out all the while; and when all these were removed, they saw the Maiden stark naked, with as well a compact, and as fair a Body as might be. When now the Deceit was discovered, the Parents, with the Daughter, and all they which were accessory (with whom in the Night, whilst others slept, she made good cheer) were carried to Prison, and afterwards put to the Rack. The counterfeit Belly was brought to the Town-house, and there shewed to the Burgo-masters; and the Maids Mother was found to be a Witch, who, by the Devils help, had caused those strange noises, which seemed to proceed out of the Maids Belly; and upon strict examination, she confessed, that she had done all these things by the Devils perswasion and help, for Gain-sake, all these four years; for which she was condemned by the Judge, had first her Neck broke, and afterwards was openly burned: The Daughter had her Cheek burned through with an hot iron, and was condemned to perpetual Imprisonment. The Father (who took his Oath that he was deceived by his Wife and Daughter, even till that day wherein this wicked Fact vvas discovered) vvas acquitted, and freely dismissed: the other Accessories vvere banished, and some of them that vvere most guilty, vvere otherwise punished.

Of People long-lived, who have had their Teeth.  
and Excrements of Hair renewed.

**M**R. Purchas in his Pilgrimage relateth, that whilst the *Portugals* were busie in building a Fort in the Kingdom of *Decan*, belonging to *Asia*, that there came a certain *Bengalan* to the Governour, which had lived, as he affirmed, three hundred thirty five years. The old men of the Country testified, that they had heard their Ancestors speak of his great Age, and himself had a Son fourscore and ten years old, and not at all Book-learned, yet was a speaking Chronicle of those passed Times. His Teeth had sometimes fallen out, others growing in their places; and his Beard, after it had been very hoary, by degrees returned into his former blackness. About an hundred years before that time, he had alter'd his Pagan Religion into the *Arabian* or *Moorish*. For this his Miraculous age, the Sultans of *Cambaya* had allowed him a Stipend to live on, the continuance of which he sought, and did obtain of the *Portugals*.

Fryar *Joano dos Santos*, tells a Story of one who was aliye Anno 1605, of whom the Bishop of *Cochin* had sent men to inquire, whoby diligent search found that he was then 380 years old, and had married eight times; the Father of many Generations. They said his Teeth had thrice fallen out, and were thrice renewed; his hair thrice hoary, and as oft black again. He could tell of nineteen successive Kings which reigned in *Horan* his native Country in *Bengala*. He was also born a *Gentile* and after turned *Moor*, and hoped (he said) to dye a *Christian*, rejoycing to see a Picture of *St Francis*, lying (as the Fryar tells us) such a man, when he was twenty five years old, had foretold him that long life.

• *Nic-di Conti* saith he saw a *Bramane* three hundred years old.

But to come nearer to our home, *Mr. Morison* reporteth of the *Irish Countess of Desmond*, that she lived to the age of a hundred and forty Years, being able to go on foot four or five miles to the Market-Town, and using weekly so to do in her last Years: and not many years before she died she had all her Teeth renewed.

He also tells of one *Jemings* a Carpenter, in *Beverly*, a Town of *Holdernes* in *England*, whom the men of those Parts reported to have lived a hundred and twenty years, and that he married a young Woman some few years before his death, by whom (being of good Fame) he had four Children; and that his eldest Son by his first Wife, then living, was a hundred years old or thereabouts, but was so decrepid, as he was rather taken for the Father than the Son.

King *James* going a Progress into *Hereford-shire*, the ingenious Serjeant *Hoskin* gave him an Entertainment, where he provided ten aged People to dance the *Morrice* before him, all of them making up more than a thousand years; so that what was wanting in one was supplied in another. A Nest of *Nesters* (saith *Mr. Fuller*) not to be found in another place.

In the Year 1634. *Thomas Earl of Arundel* (a great Lover of Antiquities in all kinds) brought out of the Country, unto King *Charles* the First, an old man named *Thomas Parre*, Son of *John Parre*, born at *Alberbury*, in the Parish of *Winnington* in *Shrop-shire*, who lived to be above a hundred and fifty Years of Age, verilying his Anagram.

*Thomas Parre.*

*Most rare bap.*

He



He was born in the Reign of King Edward the Fourth, 1483. and towards his latter end slept away most part of his time; being thus character'd by an Eye-witness of him.

*From Head to Heel, his Body had all over,  
A quick-set, thick-set, nat'ral hairy Cover.*

Having been at *Westminster* about two Months, change of Air and Diet (better in it self, but worse for him) with the trouble of many Visitants or Spectators rather, are conceived to have accelerated his Death; which hapned November the 15. 1634. and was buried in the Abbey Church at *Westminster*, all present at his Burial, doing Homage to this aged *Thomas de temporibus*.

There was (if not still) living in *Northumberland* a *Scottish* Minister named *Michael Vivan*, a Person who may give just matter of Admiration both to the present and future Ages; as by the perusing of this ensuing Letter may appear: written by a Person of Quality to Dr. *Fuller*, and by him inserted into his *England's Worthies*.

There is an Acquaintance of mine, and a Friend of yours, who certified me of your desire of being satisfied of the truth of that Relation I made concerning the old Minister in the North. It fortun'd in my Journey to Scotland, I lay at *Alnwick* in *Northumberland*, one Sunday, by the way; and understanding from the Host of the House where I lodged, that this Minister lived within three miles of that place, I took my Horse after Dinner, and rid thither to hear him preach, for my own satisfaction. I found him in the Desk, where he read unto us some part of the Common-Prayer, some of Holy David's Psalms, and two Chapters, one out of the Old, the other out of the New Testament, without the use of Spectacles: The Bible out of which he read the Chapters was a very small printed Bible. He went afterwards into his Pulpit, where he prayed and preached unto us about an hour and half. His Text was, Seek you the Kingdom of God, and all things shall be added unto you. In my poor Judgment, he made an excellent good Sermon, and went clearly through without the help of

any Notes. After Sermon, I went with him to his House, where I proposed these several following Questions to him. Whether it was true the Book reported of him, concerning his Hair? whether or no he had a new set of Teeth come? whether or no his Eye-sight ever failed him? and whether, in any measure, he found his strength renewed unto him? He answered me distinctly to all these, and told me, he understood the News-book reported his Hair to become a dark brown again, but that is false; he took his Cap off, and shewed me it; It is come again like a Child's, but rather flaxen, than either brown or gray. For his Teeth, he hath three come within these two years, not yet at their Perfection; while he bred them he was very ill. Forty years since he could not read the biggest print without Spectacles, and now (he bleisseth God) there is no print so small but he can read without them. For his strength, he thinks himself as strong now as he hath been these twenty years. Not long since, he walked to Alnwick to dinner, and back again, six North-Country miles. He is now an hundred and ten years of age, and ever since last May, a hearty Body, very cheerful, but sleeps much. He had five Children, after he was eighty years of age, four of them lusty Lasses, now living with him, the other died lately; his Wife yet hardly fifty years of age. He writes himself Machel Vivian, he is a Scottish-man, born near Aberdeen. I forget the Towns name where he is now Pastor, he hath been there fifty years.

Windfor, 28 Sept. 1657.

Your assured loving Friend

THOMAS ATKIN.

*An Example of Divine Vengeance pursuing  
Sinners.*

**I**N the Year 1614. ten English-men having received the Sentence of Death for their several Crimes, at the Sessions-House at the Old-Bayly in London, had their Execution respited by the intreaty of the East-India Merchants, upon Condition that they should be all banished to Souldania-Bay, to the end (if they could find any peaceable abode there) they might discover something advantageous to their Trade: and this was accordingly done. But two of them, when

when they came thither, were taken thence, and carried on the Voyage: one whose Sir-name was *Duffield*, by Sir *Thomas Row*, that Year sent Ambassador to the Great *Mogol*; that Fellow thus redeemed from a most sad Banishment, was afterward brought back again into *England* by that noble Gentleman, and here, being intrusted by him, stole some of his Plate, and run away: another was carried on the Voyage likewise, but what became of him afterward is not known: so that there remained eight, which were there left with some Ammunition and Victual, with a small Boat to carry them to and from a very little uninhabited Island lying in the very mouth of that Bay, a place for their retreat and safety from the Natives on the *Main*. The Island called *Pen-guin* Island, probably so named at first by some *Welsh-man*, in whose Language, *Pen-guin* signifies a White-head; and there are many great lazy Fowls upon and about this Island, with great cole black Bodies, and very white Heads, called *Pen-guins*. The chief man of the eight there left, was sir-named *Cross*, who took upon him the name of Captain *Cross*. He was formerly Yeoman of the Guard to King *James*: but having had his Hand in Blood twice or thrice, by men slain by him in several Duels, and now being condemned to die with the rest, upon very great Sute made for him he was hither banished with them; whither the Justice of Almighty God was dispatched after him, as it were in a Whirl-wind, and followed him close at the very heels, and over-took him, and left him not till he had paid dear for that Blood he had formerly spilt. This *Cross* was a very stout and a very resolute man, who quarrelling with, and abusing the Natives, and engaging himself far amongst them,

them, immediately after, himself, with the rest were left in that place, many of these *Savages* being got together, fell upon him, and with their Darts thrown, and Arrows shot at him, stuck his Body so full of them, as if he had been larded with Darts and Arrows, making him look like the Figure of the man in the Almanack, that seems to be wounded in every part; or like that man described by *Lucan*, *Totum pro vulnere corpus*, who was all Wound, where *Blood touched Blood*; a just Retaliation of God for his Cruelty shewed unto others. The other seven, the rest of these miserable *Banditi*, who were there with *Crosses*, recovered their Boat, and got off the Shore, without any great hurt; and so rowing to their Island, the Waves running high, they split their Boat, at their landing, which engaged them to keep in that place, they having now no possible means left to stir thence: And which made their Condition, whilst they were in it, extremely miserable, it was a place wherein grew never a Tree, neither for Sustenance, or Shelter, or Shade, nor any thing beside to help sustain Nature; a place that had never a drop of fresh Water in it, but what the showers left in the holes of the Rocks. And besides all this, there were a very great number of Snakes in that Island, so many of those venomous Worms, that a man could not tread safely in the long Grass which grew in it, for fear of them. And all these put together, must needs make that place beyond measure uncomfortable to these most wretched men. To this may be added, their want of Provision, having nothing but dry Bisket, and no great quantity of that; so that they lived with hungry Bellies, without any place fit for Repose, without any quiet Rest, for they could not choose but sleep in fear continually.

ally. And what outward Condition could make men more miserable than this? Yet notwithstanding all they suffer'd, these seven vile Wretches all lived to be made Examples afterward of Divine Justice: for after they had continued in, and endured this sad place for the space of five or six Months, and they were grown all even almost mad, by reason of their several pressing Wants and Extremities, it pleased God by Providence to bring an *English* Ship into that Road, returning for *England*: four of these seven men being impatient of any more hours stay there, immediately after that Ship was come in, made a Float with the ruines of their split Boat, which they had saved together, and with other Wood which they had gotten thither, and with ravell'd and untwisted Boat-ropes, fastned, as well as they could, all together, (for there are no such sudden Teachers and Instructors as Extremities are.) These four got upon the Float, which they had thus prepared, and poizing it as well as they could by their several weights, hoped by the benefit of their Oars, and strength of the Tide (that then ran quick toward the Ship newly arrived) they might recover it; but this their Expectation failed them: for, it being late in the day when they made this Attempt, and they not discovered by the Ship which then rood a good way up in the Bay, before they could come up near unto her, the Tide return'd, and so carry'd them back into the Main Sea, where they all miserably perished. The day following, the Ship sent a Boat to the Island, which took those three, yet surviving, into her, as the other four might have been, if they could but have exercised their Patience for one Night longer. These Survivors coming aboard the Ship, related all that had be-

betallen to their Fellows: but these three, notwithstanding all their former Miseries, when they were taken into the Ship, behaved themselves so lewdly as they returned homewards, that they were often put into the *Bilbowed*, or Ship-stocks, and otherwise many times punished for their great and several Misdemeanours. At last the Ship being safely arrived into the *Downs*, she had not been there at an Anchor above three Hours, but these three Villains got on shore, and had not been a shore above three Hours, but they took a Purse, and a very few hours after were apprehended, and all taken for that Fact; and suddenly after that, their very foul Story being related to the *Lord Chief Justice*, and they looked upon as men altogether incorrigible, and incapable of Amendment by lesser Corrections, by his Special Warrant were executed upon their former Condemnation, (for which they were banished not to return hither again, but never pardoned) near *Sandwich* in *Kent*, where they committed the Robbery.

As for the People which inhabit this Bay of *Souldania*, the Sun shines not upon any Nation in the whole World more barbarous than they; Beasts in the skins of Men, rather than Men in the skins of Beasts, (with which they are partly cloathed:) as may appear by their Ignorance, Language, Habit, Diet, with other things which make them most brutish.

First, for God, the great God of Heaven and Earth, whom generally all the People in the World, *Heathens*, *Mahometans*, *Jews* as well as *Christians*, do confess; they acknowledge none. For their Speech, it is an inarticulate noise rather than Language, like the clucking of Hens, or gabbling of Turkies; when they

they walk, they go in rank one after the other, as Kine in Summer many times do, when they come home to the Pail; or as Wild-Geese fly in Ranks, and as they fly make a noise; so these walking together, gabble from the first to the last in the Company, as if all spake, but none answered. Their Habits are their Sheeps-skins undrest, thonged together; which cover their bodies to the middle, with a little flap of the same Skin tyed before them, being naked downward, and when 'tis cold, keep the woolly, when hotter weather, the fleshy side of those Skins next to their Bodies. Their Ornaments and Jewels, are Bullocks or Sheeps-guts, full of Excrement, about their Necks: and therefore when any strangers buy their Cattel, and kill them, they will beg again their Guts to adorn themselves. And at other times, when hunger pincheth them, they will sit down upon some Hillock, and shaking out some of that filthy pudding out of the Guts they wear about their Necks, bowing and bringing their Mouths to their Hands, almost as low as their Knees, like hungry Dogs gnaw and eat the raw-guts. The Women, as the men, are thus adorned, thus habited, and so dieted. And (by they way) they carry their sucking Infants under their Skins, upon their Backs, and their Breasts hanging down like Bag-pipes, they put up with their hands to their Children, that they may suck them over their shoulders. Both Sexes make coverings for their Heads, like to Skull-caps, with Cow-dung, and such like filth, mingled with a little stinking grease, with which they likewise besmear their Faces, which makes their company unsufferable, if they get the Wind of you. Yet notwithstanding all this their brutishness, they are so cunning, and have their Cattel at such command, that when Seamen

men had bought any of their Bullocks, (which they would sell for pieces of Brass, Iron-hoops, or such trifles) if they did not presently knock them down, they would with a Call make them presently run to them again, and then there is no getting them out of their hands, by new buying them, so that oftentimes they sell one Beast two or three times over.

And now that these People will be hardly brought to leave their brutishness, may appear by this Story. About three years before those wretched Persons were carried thither, that we spake of before, it happened that one of the *East-India* Company's Ships returning thence, and arriving at this Harbour, after a little stay, when she was ready to set sail for *England*, and having then two of those Savages aboard, her Commander resolved to bring them both home with him, thinking that when they had got some *English* here; they might discover something of their Countrey, which could not be known before. These poor wretches being thus brought away, very much against both their minds, one of them (meetly out of extream fullness, though he was very well used) died shortly after they put to Sea; the other, who called himself *Cooree*, lived, and was brought to *London*, and there kept for the space of six months, in *Sir Thomas Smith's* Houle (then Governour of the *East-India* Company) where he had good Diet, good Clothes, good Lodging, with all other fitting Accommodations: Now one would think that this Wretch might have conceived his present, compared with his former condition, an Heaven upon Earth: but he did not so, though he had to his good Entertainment made for him a Chain of bright Brass, an Armour, Breast, Back, and Head-piece, with a Buckler of Brass, his beloved Metal, and which  
his



his Countrey-men esteemed far above Gold, yet all this contented him not; for never any seemed to be more weary of ill usage, than he was of Courtesies, none ever more desirous to return home to his Countrey than he: For when he had learn'd a little of our Language, he would daily lye upon the Ground, and cry very often thus, in broken English, *Cooree home go, Souldania go home go*. And not long after when he had his desire, and was returned home, he had no sooner set footing on his own shore, but presently he threw away his Clothes, his Linnen, with all other Covering, and got his Sheep-skins upon his back, Guts about his neck, and his Cow-turd Cap upon his head. Thus you see what manner of Life they affect, the name of Cleanliness not being known amongst them. And for their Religion, *Cooree* being asked by the Minister of the Ship, who was their God? he, lifting up his hands, in his bad English said thus; *England God, great God; Souldania no God*. And so much for *Souldania*.

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Of two famous Virago's, the one a French-woman, called Joan of Arc, or, La Pucelle de Dieu, the other a Biscainer, called Catarina d' Arcuso.

JOAN of Arc, was Daughter to one James of Arc, dwelling in Domremy, near Vaucateurs in France; in her younger years, she tended Sheep under her Father, at which time France groaned under the Victorious Arms of the English, John Duke of Bedford being then Regent thereof, in the minority of our King Henry the sixth, who was crowned King of France in Paris, the principal City. Charles the se-

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venth

venth having little left to him of that spacious Kingdom but only the Title. He being at this Exigent, this young Maid, then about eighteen years of age, presented her self unto him at *Chinon*, bidding him not to faint, but constantly affirmed, that God had sent her to deliver the Realm of France from the English yolk, and restore him to the fulness of his Fortunes. At first, it seems, she was not much credited, (though judged to be set on by the Nobles) but when the Wife of both sorts, as well Clerks as Soldiers, had sifted her with manifold Questions, she continuing in her first Speech so stedfastly, uttering nothing (saith *Serres*) but that which was modest, chaste, and holy, that honour and faith were given to her Sayings. An old Woman directed her. She soon armed her self like a man, and required to have that Sword which hung in St. *Katharines* Church of *Fierebois* in *Tourain*. This demand increased their admiration of her, for such a Sword was found among the old Donaries, or Votive Tokens of that Church. Thus warlikely arrayed, she rides to *Blois*, where Forces and fresh Victuals lay for the Relief of *Orleans*, then closely besieged, and ready to yield unto the English: She joyning with the Admiral and Marshal of France, they entered the City in despite of the Besiegers.

This greatly encouraged the fainting French; *Joan*, the Maid of God, (so Superstition had now intituled her) having thus fortunately begun, writes this Letter to the English General before the City.

King of England, Do reason to the King of Heaven, for his Blood-Royal, yield up to the Virgin the Keys of all the good Cities which you have forced. She is come from Heaven to reclaim the Blood-Royal, and is ready to make a Peace, if you be ready to do reason: Yield therefore, and pay what you have taken. King of England, I am the chief

of

of this War : wherefore I encounter your men in France, I will chase them, will they or no. If they will obey, I will take them to mercy. The Virgin comes from Heaven to drive you out of France. If you will not obey, she will cause so great a stir as the like hath not been this thousand years in France. And believe certainly, that the King of Heaven will send to her, and her good men of Arms, more force than you can have. Go in Gods name into your Countrey, be not obstinate, for you shall not hold France of the King of Heaven, the Son of St. Mary, but Charles shall enjoy it, the King and lawful Heir to whom God hath given it. He shall enter Paris with a goodly Train. You William de la Pole Earl of Suffolk, John Lord Talbot, Thomas Lord Scales, Lieutenants to the Duke of Bedford, and you Duke of Bedford, turning your self Regent of the Realm of France, spare innocent Blood, and leave Orleans in liberty. If you do not reason to them whom you have wronged, the French will do the goodliest Exploit that ever was done in Christendom. Understand these News of God and the Virgin.

This Letter was entertained by the English with laughter, and Joan reputed no better than a Bedlam, or Enchantress. Yet however thus disesteemed, by her Encouragements and Conduct, the English had Orleans pluck'd out of their hopes, and with much loss were driven to raise the Siege. Joan her self was wounded at one Sally, in which she led, being shot through the Arm with an Arrow. Judge what she esteemed of that hurt, when she used these admirable and terrible words, *This is a Favour, let us go on ; they cannot escape the hand of God ;* nay, in all Adventures she was one, and fore-most. In memory of this admirable Deliverance, they of that City erected a Monument, where Charles the seventh, King of France, and Joan, the Martial Maid, were represented kneeling in Armour, elevating their eyes and hands to Heaven, in sign of thanks and acknowledgment of so great a benefit.

Still the Martial Maid goes on victoriously ; she and the Duke of Alanxon recover Jergeaux from the Earl of Suffolk, forcing it by Assault, slaying one of

the Earl's Brothers, and taking the Earl himself Prisoner ; and, having their numbers augmented, encounter the Lord *Talbot* (that terrour of *France*) at a Village called *Patay*, whom they discomfit, and slew of the *English* above a thousand. The Lords, *Talbot*, the glory of the *English*, *Scales*, *Hungerford*, and Sir *Thomas Rampestone* were taken Prisoners. These Losses shook the whole Fabrick of the *English* greatness in *France*, and caused the Revolt of many Towns to King *Charles*, who, encouraged by these Successes, marcheth into *Champaigne*, where, by composition, he taketh the Cities of *Troys* and *Auxerre*; *Chalons* and *Rheims* yield themselves ; in which last, according to the Maids direction, he was solemnly crowned King.

But now, our Martial Maids good Fortune having ascended the Meridian, began to decline ; for though by her subtile practises King *Charles* was possess'd of the Town of *St Dennis*, a neighbour to *Paris*, then in possession of the *English*, she with the Duke of *Alanzon*, going with their Forces to attempt it, the *English* gave them so rough an Encounter, that *Joan* her self was wounded, and the rest, with much slaughter, driven to fall off. Afterwards, attempting to raise the Siege of *Champaigne*, ingirt by the *English*, she with some Forces entred in ; but soon after sallying out, their Troops were beaten, and *Joan* her self taken Prisoner by *John* of *Luxemburgh*, a *Burgundian* Knight, who, for the value of ten thousand pound *Turnois*, and three hundred Crowns yearly Rent, delivered her to the Regent, and he to the Bishop of *Beauvoirs*, in whose Diocese she was taken ; by whom, being legally examined, she vvas, for Sorcery, Blood-shed, and unnatural use of man-like Apparel, condemned to dye ; yet notwithstanding, upon her  
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solemnly abjuring of such her lewd Practices, was pardoned her Life; till again perjuriously relapsing, though acknowledging her self a Strumpet, and feigning her self to be with Child, she deservedly underwent that Punishment which she sought to delay, being burnt to death at the City of *Roan*.

Many sundry Opinions were conceived of this Woman, some judging her miraculously raised up by God for the good of *France*; others, that she was but a meer Impostor. We will suspend our Judgment herein, and refer you to the Epitaph which we find thus written on her.

Here lies *Joan of Arc*, the which  
Some count Saint, and some count Witch:  
Some count man, and something more,  
Some count Maid, and some a Whore:  
Her Life's in question, wrong or right,  
Her Death's in doubt, by Laws or Might:  
Oh, Innocence! take heed of it,  
How thou too near to Guilt dost sit.  
(Mean time *France* a Wonder saw,  
A Woman rule, 'gainst Salique Law)  
But, Reader, be content to stay  
Thy Centure till the Judgment-day,  
Then shalt thou know, and not before,  
Whether Saint, Witch, Man, Maid, or Whore.

*Of Catarina d' Arcuso.*

**C***atarina d' Arcuso* was born in *Biscay* in *Spain*, and was in her Childhood bred up in a Monastery of *Biscay*, her own Countrey, where she wore a Nuns Habit; but repenting of that Life before she made Profession, she went away; and fancying to live like a man, fled disguised from her

Father's House, and went to the Court of *Spain*, where, for some time, she serv'd in the Habit of a Page; Afterwards, she was minded to go to *Sevil*, and from thence to the *West-Indies*, where, at first she serv'd as a Man-servant to certain Merchants, but within a little while, upon occasion of a quarrel which befell her, she was fain to fly, and betook herself to the Life of a Souldier, being naturally much inclined to Arms, and Martial Affairs. This course she followed a great while in those Parts, being engag'd in several Actions, wherein she always gave good account of her self as a Souldier; as also in sundry civil Quarrels, so that she got the repute of a gallant man; but because she wanted a Beard, they believed and called her Eunuch. Among other Batels, she was in a dangerous one, wherein, her Company being routed, and the Ensign left to the Enemies, she effected by her valour, that she staid her Companions flight, re-incourag'd them against the Enemies, and leading them on valorously, recover'd the lost Ensign with her own hand, killing him that had taken it; for which Service, she remained Ensign-bearer of that Company. At length, Suspitions arising that she was a Woman, the matter came to be discover'd, in a great Quarrel which she had; wherein, after many proofs of her Courage, she was mortally wounded, and to save her self from the Court of Justice, which persecuted her, she was constrain'd to put her self into the Bishop's hands; to whom she confess'd the former passages of her Life, saying, that she was a Woman, and what she had done was not out of any evil end, but only through an inclination which she had to a Military Life; and for proof hereof, she desired the Bishop he would cause her to be search'd, which was accordingly done,

done, and the Matrons and Midwives found her a Woman. The Bishop put her into a Monastery, and because 'twas known she had been a Nun, but doubtful whether she was profess'd or no, he kept her there till certainty came from her own Countrey that she was not: Wherefore, being set at liberty, and unwilling to become a Nun, but rather inclin'd to a Military Life, she returned into *Spain*, where, petitioning the King for a Reward of her Military Service, (her case being examin'd, as the custom is, in the Council, and by the way of Justice) she obtain'd of the King eight hundred Crowns of yearly Revenue, there in the *Indies*, being stiled in the Patents *L' Alfiere*, or Ensign-bearer, and having Liberty given her to live as a man, and to serve in the Wars in any of the Kings Dominions, without molestation. Hereupon she came into *Italy*, running several Adventures by the way, to beseech the Pope for some favours in reference to her course of Life, which, by the mediation of many principal Persons, she did obtain: and where my Author (*Peter della Valle*) did both behold and discourse with her, she being then aged betwixt thirty five or forty years; of a large and portly stature for a Woman, wearing clothes and a Sword after the Spanish manner. What became of her afterwards, I am ignorant of, only thus far of her passed Life, out of the foresaid *Peter della Valle*, in his Travels to the *East-Indies*, pag. 318, 319.

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*That the Italians are very revengeful; an Example out of Howel's History of Naples.*

**I**N the ancient City of *Nocera*, there were three young Noble-men, called *Conrado*, *Cesare*, and *Alexandro*, the eldest was Prince of the Place. Now

there was, and is still in *Nocera*, a strong Castle, where the Prince *Conrado* had a Garrison, whereto he made a Confident of his Captain, and Keeper of the Castle; The Prince most of his time kept in his Country-house, and his Brothers also; but sometimes he would come and lye some dayes in his Castle. It fortun'd, that his Captain having a comely Woman to his Wife, the Prince fell in love with her, and never left till he enjoyed her, which he had done often to the knowledge of her Husband, who, upon occasion thereof, was still hammering in his head how to be revenged of him, which at last he brought to pass on this wise. The Prince being at his Countrey-house, the Captain sent him word that there were two wild Boars discover'd in the Forrest hard by, therefore if he and his two Brothers would come such a day with their Dogs, he doubted not but they should find very Princely sport; so *Conrado* came with his second Brother, *Cesare*, but *Alexander* could not come till two dayes after. Against their coming, the Captain had provided a fitting Supper for the Prince and his Brother, who had brought another Noble-man with him to partake of the Sport; the Prince and the said Noble-man lodg'd in the Castle, but *Cesare* lay in the Town. The Captain was vvonderful officious to attend the Prince to his Chamber, but having confederated with the chiefest of the Garison, in the dead of the Night they rushed into the Chamber, and the first thing they did, they chopped off his Genitories, then his head, which they put to stand on a Window, and quartered the rest of his Body. This being done very silently, in the morning betimes they sent in the Prince his name for his second Brother to come in all haste; who being come, the Captain waited on him



him to his Brother's Chamber, where the first object he beheld was *Conrado's* head upon a Window, and his Members quarter'd, and strew'd up and down the room: Ah! said *Cesare*, Is this the wild Boar you writ of? Yes, answered the Captain, but I writ to you of two; so they fell upon him also, and made the like Sacrifice of Revenge upon him. This being done, the Captain barred up the Gates, and going upon the Walls of the Castle, he sent for the chief of the Town, and made a Speech unto them, in what slavery they lived under *Conrado*, therefore if ever they desired liberty, there was a fair opportunity offered now, because he had *Conrado* in his custody, and he could do with him what he pleased. But the Citizens would hearken to no such motion, but sent speedy word to *Alexander*, the younger Brother, who coming with some Country Forces, the City joyned with them, and beleaguered the Castle. The Captain finding his case to be desperate, takes his Wife first on a high Turret, and hur'd her down amongst them, then his Children, and afterwards murdered himself, in the Eye of all the City.

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*Spanish Pride exemplified, in a Story taken out of Sir Thomas Row's Voyage to East-India.*

ABOUT the Year 1616, there came to the English Factory at *Surat* (where *Sir Thomas Row's* Chaplain then was) a most valiant *Portugal*, (if you will believe all what he related to them of himself) for he told them he was by birth an *Hidalgo*, which signifies in Spanish, the Son of some body, or no ordinary man, but a Gentleman of *Spain*, and that he came from thence as a Companion to the King of *Spain's*,

Spain's Vice-Roy, sent to Goa, and himself was called the *Knight of the Golden Rapier*, though to outward appearance his Person promised little Valour, being *quantus tantus, tantillus*, (saith my Author) a very poor little dwarfish man. But he told them, that suddenly after his coming to Goa, he was honourably invited into the Field, there to fight a single Combate with a very gallant man of that place, but he soon left him there dead: and having done so, the Vice-Roy prevented him with a Pardon for that Fact before he ask'd it, but willing him withal, now he had been sufficiently tryed, to confine his Rapier to it's Scabbard. Then he told them further, that he could not long after live quietly there, but was provoked again by a Man of high Resolution, unto a second Encounter, when he had the like Success as before, in killing his Adversary. The Vice-Roy now was very angry with him; but, upon much Entreaty, as he said, pardoned him a second time: upon the receipt of which Favour, he told them, that he was then resolved to throw away his Rapier, to get into a Religious House, and there to remain the residue of his days a *Convertado* or *Penitent*: but the Vice-Roy could not be long without his Company, and therefore to gain it, restored him again into his former Favour, but for himself, he was still so unhappy (the fame of his great Valour being spread abroad) as that he could not long enjoy that Peace and Quiet which he now so much desired, but received a third Challenge from a very gallant and very valiant man, as he describ'd him, a man big enough to beat a *Goliath*; and then further told them, that his Honour was ever more dear to him than his Life, and therefore notwithstanding the loss of the Vice-Roy's Favour, and what else might

might happen, he entered the Lists with him; and though he found him the stoutest Adversary that ever he opposed, yet after a long Conflict this little Knight kill'd that great Gyant, and left him dead there likewise: which done, he (not daring to return any more to Goa) told them, that he came naked out of the Field as they saw him, with no Ornaments about him, (as my Author assures us) either fit to make him a Vice-Roy's Companion, or any Weapon fit to dub him *Knight of the Golden Rapier*.

When this *Rhodomantadist* had ended his perilous Story, it being Dinner-time, the Merchants bid him to sit down with them and eat, which he did, laying about him more valiantly than ever he had done before in the Field, giving the Meat many a Cut, and eating as if he had been more than half starved. This was more savory Victuals than that which his Fellow *Rhodomantadist* spake of, when he said, *Go to my Cook, and tell him, it is my Command, that he spit me immediately a dozen and half of Demicanon, larded with Pikes, Musquets, and Halberds, which I have taken from my Enemies in pitch'd Battels; and let there be the Bandileers of a Foot-Company to hang about instead of Sawsages: having done this, let him put over the Grid-iron, and broil me three or four dozen of Carbines, with a score or two of Pocket Pistols, fryed with Brimstone, and Salt-peter Sauce.* And it seems such kind of Victuals as this was for a good space the Diet of our *Spanish* Souldier, notwithstanding his being an *Hidalgo*, and Knight of the Golden Rapier.

There he continued with them for some few days, but after, when his Hunger was well satisfied and his Spirits refreshed, he began to take some Exception against his place at the Table, because he eat  
at

at the lower end thereof; saying, that the Company there were but Factors Servants, but he was a Gentleman; and therefore his due place was higher at the Board; but then correcting himself, he said, that it was not to be much considered where he sat, for his place made the upper end of the Table where-ever he was placed; thus you see, according to our *English Proverb*, he had a proud Heart and a Beggar's Purse: but not long after, this *Don Quixot* being weary of his stay with them, having a great mind to ramble further, told the Company, that he being an *Hidalgo*, it was very dishonourable for him to take Entertainment upon the terms he had it, and therefore desired them to make a little Purse for him, on which he would live as long as he could, and then creep into some desert place, and there repent and dye; which his Request the Merchants granted, and so departed this Knight-Errant, being seen half a year after at the *Mogol's Court*: no doubt but when his Money was spent, and hunger pinching him, put his Wits upon the Tenter-hooks to provide for his Belly, which otherwise than by Industry doth but

Delude the Throat by swallowing empty Fare,  
And for affected Food devour the Air;  
So dream of Feasts, and with an idle Jaw,  
Do with their Teeth fantastically chew.

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*A mirthful Conceit of Philip the Good, Duke  
of Burgundy.*

**T**HIS Duke, at the Marriage of *Elionara*, Sister to the King of *Portugal*, at *Bruges* in *Flanders*, which was solemnized in the deep of Winter, when,

whenas, by reason of unseasonable Weather, he could neither hawk nor hunt, and was now tired with Cards, Dice, &c. and such other domestical Sports, or to see Ladies dance; with some of his Courtiers, he would in the Evening walk disguised all about the Town. It so happened, as he was walking late one Night, he found a Country-Fellow dead drunk, snorting on a Bulk; he caused his Followers to bring him to his Palace, and there stripped him of his old Cloaths, and attired him after the Court Fashion; when he waked, he and they were ready to attend upon his Excellency, persuading him he was some great Duke. The poor Fellow admiring how he came thither, was served in state all the day long: After Supper he saw them dance, heard Musick, and the rest of those Court-like Pleasures; but late at night, when he was well tided, and again fast asleep, they put on his old Cloaths, and so conveyed him to the place where they first found him. Now the Fellow had not made them so good sport the day before, as he did when he returned to himself; all the Jest was, to see how he looked upon it. In conclusion, after some little Admiration, the poor man told his Friends he had seen a Vision, constantly believed it, would not otherwise be persuaded, and so the Jest ended.

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*Memorials of Thomas Coriat, the famous Od-combian Traveller.*

**M**R. Thomas Coriat was born at Odcombe, nigh  
 Evil in Somersetshire, and bred at Oxford,  
 where he attained to admirable fluency in the Greek  
 Tongue: he was a Man in his Time, *Notus nimis*  
*omnibus,*

*omnibus*, very sufficiently known; one who seemed to carry Folly in his Face, the shape of his Head being like a Sugar-loaf inverted, with the little end before: but such as conceived him Fool *ad duo*, and something else *ad decem*, were utterly mistaken; for he drave on no Design, cared for Coin and Counters alike; so contented with what was present, that he accounted those men guilty of Superfluity who had more Suits and Shirts than Bodies, seldom putting off either till they were ready to go away from him. Noble Prince *Henry*, King *James* his Son, allowed him a Pension, and kept him for his Servant; Sweet-meats and *Coriat* made up the last Course at all Court-Entertainments: indeed he was the Courtiers Anvil to try their Wits upon, and sometimes this Anvil returned the Hammers as hard Knocks as it received, his Bluntness repaying their Abusiveness.

He being addicted to travel, took a Journey into several places of *Europe*, and at his Return made a Book thereof, known by the name of *Coriat's Crudities*, printed about the year 1611. being ushered into the World by very many Copies of excellent Verses, made by the Wits of those times, which made one to say, that the Porch was more worth than the Palace, the Preface of other mens recommending Verses than the Book it self; however, they did very much advantage and improve, if not enforce the Sale thereof, doing themselves much more Honour than him whom they undertook to commend in their several Encomiasticks. Now because the Book is very scarce, and hard to come by, I shall give you a Copy of one of their Encomiums, (there being about sixty in all) by which you may give a guess at the rest.

To

To the no less learned than wise and discreet Gentleman, Mr. *Thomas Coriat*, in some few Months Travels born and brought up to what you see, viz. To be the delight of a world of noble Wits, to be a shame to all Authors, as the Gout and Quartane Fever have been to all Physicians. This plain Song sendeth *Christopher Brooke*, his poor Friend, to attend the Descant of his famous Book, thorough all Hands, Tongues, Arts, Trades, Mysteries, and Occupations, whatsoever.

THE subtle Greek, *Ulysses*, needs must travel  
 Ten years forsooth, over much Sand and Gravel,  
 And many Cities see, and Manners know,  
 Before there could be writ a Book or two  
 Of his Adventures; and he travell'd still  
 (Else there are Lyars) sore against his Will:  
 But this rare *English-Latin-Grecian*,  
 Of Orators and Authors, the Black Swan,  
 A voluntary Journey undertook  
 Of scarce six Months, and yet hath writ a Book  
 Bigger than *Homer's*, and (tho' writ in Prose)  
 As full of Poetry, spite of *Homer's* Nose.  
 If he liv'd now, that in *Darius* Casket  
 Plac'd the poor *Iliads*, he had bought a Basket  
 Of richer stuff t' intomb thy Volume large,  
 Which thou (O noble *Tom*) at thine own charge  
 Art pleas'd to print; but thou need'st not repent  
 Of this thy bitter cost; for thy brave Precedent  
 Great *Cæsar* is, who penned his own Gests;  
 And (as some write) recited them at Feasts:  
 And at's own Charge had printed them they say,  
 If printing had been used at that day,

The

The Press hath spent the three for one you got  
 At your Return; What's that? Poor thing God wot:  
 Manure this Land still with such Books, my Friend,  
 And you shall be paid for it in the end;  
 For I (methinks) see how men strive to carry  
 This jovial Journal into each Library:  
 And we, e're long, shall well perceive your Wit,  
 (Grave learned *Bodley*) by your placing it.  
 Therefore lanch forth, great Book, like Ship of Fame,  
 Th' *Hopewel of Odcombe* thou shalt have to name.

*Explicit Christopherus Brook Eboracensis.*

Amongst others that writ mock-commendatory  
 Verses of this Book of *Crudities*, was *John Taylor* the  
*Water-Poet*, which, though of the same nature with  
 the other, yet gave great offence to Mr. *Coriat*, com-  
 plaining of him therefore to King *James*. The  
 Verses were these:

What matters for the place I first came from,  
 I am no Dunce-comb, Cox-comb, *Odcombe Tom*,  
 Nor am I like a Wool-pack cramb'd with Greek,  
 • *Venus in Venice* minded to go seek;  
 And at my back-return to write a Volume  
 In memory of my Wits *Gargantua* Columnne;  
 The choicest Wits would never so adore me,  
 Nor like so many Lacquies run before me:  
 But, honest *Tom*, I envy not thy state,  
 There's nothing in thee worthy of my hate;  
 Yet I confess thou hast an excellent Wit,  
 But that an idle Brain doth harbour it.  
 Fool thou it at the Court, I on the *Thames*,  
 So farewell *Odcombe Tom*: God bless King *James*.

Afterwards *Taylor* wrote a Book, called *Laugh and  
 be fat*; wherein he paraphrased upon all those Gen-  
 tlemen that had written on Mr. *Coriat's* Book;  
 which Book, by the Command of King *James*, he

pro-



procured to be burnt; and afterwards adding more Complaints against *Taylor*, to the King, his Majesty was pleased to tell him, that when the Lords of his Honourable Privy Council had leisure, and nothing else to do, then they should hear and determine the Differences betwixt *Mr. Coriat* the *Scholar*, and *John Taylor* the *Sculler*. Whereupon, *Taylor* wrote these following Verses to the King.

Most mighty Monarch of this famous Isle,  
(Upon the Knees of my submissive mind)  
I beg thou wilt be graciously inclin'd  
To read these Lines my rustick Pen compile.  
Know (Royal Sir) *Tom Coriat* works the wile,  
Your high Displeasure on my Head to bring;  
And well I wot, the Sot, his Words can file,  
In hope my Fortunes head-long down to fling.  
The King whose Wisdom through the World did  
Did hear the cause of two offending Harlots, (ring,  
So I beseech thee (great) Great Britain's King,  
To do the like for two contending Varlets.

A brace of Knaves your Majesty implores  
To hear their Suits, as *Solomon* heard Whores.

But to return to more serious matters: *Mr. Coriat* being desirous to see the most remote parts of the Earth, in the Year 1612. he ship'd himself from London for Constantinople; where being arrived, he took special notice of all things there most observable. In this place (as indeed in all places wherever he came, for his facetious Conceits) he found very great Respect and Encouragement from Sir *Paul Pinder*, then and there Ambassador, to whose House he had free and welcome Access whensoever he pleased: being there for some time, he took his opportunities to view divers parts in *Grecia*, and in the *Hellespont*, as those two famous Castles of *Sestos* and

O

*Abydos*,

*Abydos*, so celebrated of old by the famous *Museus*, for the Habitations of *Hero* and *Leander*. He also saw what yet remains of the Ruins of renowned *Troy*,

So rich, so powerful, that so proudly stood,  
That could for ten years space spend so much blood,  
Now prostrate, only her old Ruines shews,  
And Tombs that famous Ancestors enclose.

The very Ruines of that place being now almost gone to Ruine; the most remarkable thing there yet remaining, is part of an exceeding great House, which is continued by Tradition to have been sometimes a part of the famous Palace of great King *Priamus*.

From *Smyrna* he found a passage to *Alexandria* in *Egypt*, where he observed what remains of the once fam'd Pyramids, with the other rarities of that famous Country; which having viewed, he, with one *English*-man more, found a Pass by Sea to *Joppa* in the Land of *Judaea*, and not above twenty miles distant from *Jerusalem*; whither, accompanied with divers others, he went, and found it a very solitary, rocky, uncomfortable way, full of Danger, by reason of the wild *Arabs*, who keep about those Passages to make poor Travellers their Prey and Spoil. But they came safe to *Jerusalem*, now inhabited by *Turks*, by them called *Cutts*, which signifieth *Holy*; where he was courteously received by the Father Guardian of the Convent of *Franciscan* Fryers that keep their residence in *Jerusalem*, and by some of them were met at the Gate of the City, where they were compelled by the *Turkish* Souldiers who keep those Gates, to redeem their Heads by paying each of them the value of five Shillings, before they could have admittance into that place; which they had no sooner entered, but they were presently carried by those *Franciscans* which met them

them, to their Convent; and then the first thing they did to or for them, they washed their Feet, then set some comfortable Refection before them, and after went in Procession about a little Cloyster they had, praising God that he had brought in Safety those two Votaries (as they called them) to visit that holy place. A day or two after they accompanied them to *Bethlehem*, the place of our Blessed Saviour's Birth, about five *English* miles distant from *Jerusalem*; and in the way betwixt these two places, shewed them a Rock, on which, (as they said,) the Blessed Virgin sat down, as she went on a time betwixt *Jerusalem* and *Bethlehem*, to give her Babe suck; and, that the Rock might not feel hard under her, it yielded (as they told them) to her Body like a Cushion, and that Impression made by her so sitting remaineth unto this Day; and is most devoutly kissed by Votaries as they pass up and down. After this they returning back, were shewed all that was to be seen in and about *Jerusalem*, as Mount *Calvary*, (where our Blessed Saviour suffered) that Hill being now inclosed within the Walls of *Jerusalem*. They undertook also to shew them the place wherein our Blessed Saviour was buried; and after that, upon Mount *Olivet*, the very place whence he after ascended; where, upon a Rock there was an Impression of the former part of two Feet, such as is seen in soft Earth when a man lifts up his Body to leap thence; and these *Franciscans* confidently affirmed, and seemed undoubtedly to believe, that it was as they shewed and told them.

At *Jerusalem* this our Traveller had made upon the Wrist of his left Arm, the Arms of *Jerusalem*, a Cross crossed, or *Crofflets*; and on the Wrist of his right, a single Cross, made like that which our Blessed

Saviour suffer'd on; and on the sides the *Stem* or *Tree* of that Cross these Words written, *Via, Veritas, Vita*, some of the Letters being put on the one side of that Stem or Tree, and some of them on the other; and at the foot of that Cross three Nails, to signifie those which fastned our Saviour unto it: All these Impressions were made by sharp Needles bound together, that pierced only the skin, and then a black Powder put into the places so pierced, which became presently indelible Characters, to continue with him so long as his Flesh should be covered with skin; and they were done upon his Arms so artificially as if they had been drawn by some accurate Pencil upon Parchment. This poor man would pride himself very much in the beholding of these Characters, and seeing them, would often speak those Words of St. Paul to the *Galatians*, *Gal. 6. 17.* (far besides the Apostles meaning) *I bear in my Body the marks of the Lord Jesus.*

And now having seen what he desired in and about *Jerusalem*, after his Repast the Shot came to pay Money to recompence the Courtesie of the *Franciscans*, who being very poor, are unable to entertain People without such Requitals, which he and his Comrade willingly gave, as having had a good Penny-worth of Eye-sight.

From hence they took their way to take a view of the *Dead Sea*, so called, either because the Water therein is still, and moves not; or because no living Creature is in it, suffocating Birds that fly over it with the Poyson of the ascending Vapors.

— A name of Right  
Impos'd, in that to all Birds opposite,  
Which when those Air's swift Passengers o're fly,  
Forgetful of their Wings they fall from high  
With out-stretch'd Necks—

Hence

Hence they went to have a sight of the River *Jordan*, which dischargeth it self into that most uncomfortable Lake; and from hence they journeyed North-East thorough those ten Tribes, (which for the Sin of *Solomon* were rent from his Son *Rehoboam*) till they came to Mount *Libanus*, thence back to *Sidon*, from whence they got a Passage by Sea to *Alexandretta*, now called *Scandaroon*, where his English Companion left him, and turned his Face towards England; but our *Greek-travelling-Thomas* still coveting to see more of the World, presently took his way towards *Aleppo* in *Syria*, about seventy miles or more distant from *Scandaroon*. Here he being kindly received by the *English Consul*, stayed a time to gain the Company of a *Caravan*, which consists of a great mix'd multitude of People from divers parts, which get and keep together, travelling those parts, for fear of the Incursions and Violences by Thieves and Murtherers, which they would undoubtedly meet withal if they travelled single, or but few together: with these he set forwards to that City anciently called *Nineveh* in *Assyria*, which we find in the Prophecy of *Jonah* was sometimes a great and excellent City of three days Journey, *Jonah* 3. 3. but now so exceedingly lessen'd and lodg'd in Obscurity, that Passengers cannot say of it, *This was Nineveh*, which hath now it's old Name changed, and is called *Mozel*. From hence they journeyed to *Babylon* in *Chaldea*, situated upon the River *Euphrates*, once likewise so great, that *Aristotle* called it a Country, not a City; but now it is very much contracted, and is called *Bagdat*. From this place they proceeded thorough both the *Armenia's*, where he saw the Mountain *Ararat*, where the Ark of *Noah* rested after the Flood, *Gen.* 8. From hence they went

forward towards the Kingdom of *Persia*, to *Uzspahan*, the usual place of Residence for that great King, then called *Sha Abbas*, or King *Abbas*, a victorious Monarch, and though of a bloody and tyrannick Disposition, yet very kind and respectful to the *English*. Next they went to *Seras*, anciently call'd *Susban*, where the great King *Abasuerus* kept his Royal and most magnificent Court; as you may read in *Esther* 1. From hence (for you must think his Shoos were made of running Leather) he journeyed to *Candahor*, the first Province North-East under the Subjection of the Great *Mogol*, and so to *Lahore*, the chiefest City but one belonging to that great Empire, and afterwards to *Agra*, the *Mogol's* Metropolis or chief City.

And here it is very observable, that from *Lahore* to *Agra*, it is 400 English miles, and that the Country betwixt both these great Cities is rich, being a pleasant and flat *Ganjanis*; and the Road-way on both sides all this long distance, planted with great Trees, which are all the year cloathed with Leaves, exceeding beneficial unto Travellers, for the Shade they afford them in those hot Climes. This very much extended length of way 'twixt these two places, is called by Travellers the *Long walk*, very full of Villages and Towns for Passengers every where to find Provision.

At *Agra* our Traveller made an Halt, being there lovingly received in the *English Factory*, where he stayed till he had gotten, to his *Turkish* and *Morisco*, or *Arabian* Languages, some good Knowledge in the *Persian*, and *Indostan* Tongues, in which Study he was always very apt, and in little time shewed much Proficiency. The first of these two, the *Persian*, is the more quaint; the other, the *Indian*, the vul-

vulgar Language spoken in *East-India*: in both these he suddenly got such a Knowledge and Mastery, that it did exceedingly afterwards advantage him in his Travels up and down the *Mogol's* Territory; he wearing always the Habit of that Nation, and speaking their Language.

In the first of these, viz. the *Persian* Tongue, he afterwards made an Oration to the Great *Mogol*; which, for the rareness of the Language, and the honour of our great perambulating Traveller, we have transcribed *verbatim*, as followeth.

**H**azaret Aallum pennah salamer, fooker Daruces ve tebaungehta bustam konia emadam azwellagers door, ganne az mulk Inglizan: ke kessanaion perhee mushacox cardand ke wellagers, mazcoor der akers magrub bood, ke mader hamma iezzaerts durmast. Sabebbe amadane mari mia boosti char cheez ast an valde dedane mobarrecdeedars. Hazaret ke seere caramat da hamma Trankestan reesedast ooda tamam mulk. Musulmanan der shoenedan awasse. Hazaret daveeda amadam be deedane astane akdus musharaf gestam amon bray deedane feelhay Hazaret, kin chunn iawoar der heech mulk ne dedam sen in bray deedane mamwer daryae shonma Gauga, ke Serdare hamma daryaha duniesi. Chaharum een ast, keyer fermawne alishaion amayer fermayand, ke betwanam der wellagers Uzbeck rastan da Shabre Samarcand, bray zeerat cardan cabbre mobarrec Sabeb crawncab awasse tang oo mosacheere oo der tamam aallum, mesboor ast belkeder wellagotte uzber eencader mesboor neest chunan che der mulc Inglisan ast digr, bishare esteeac darom be dedane mobarrec mesare Sabeb crawnca bray een Sabeb, The awne samanche fooker de shahr stambol boodam, ycaieb cohui amarat aeedan dermean yecush bue nasdec shabt mascoor ewa che padshaw, Eezawion che numesh Manuel bood che Sabeb crawnca cish mehmannec assem carda bood, baad as gristane Sulteri Baiasestra iange assem che shuda bood nor dec shabere Bursa, coimache Sabeb crawn Sultan Baiasestra de Zenicera tellaio bestand, oo der caser nahadond een char chees meera as mulche man ium baneed ta mia, in mulc Room oo Arrac peecada gesta, os door der een mulc reseedam, che char basort pharsang raw dard, be-share dard oo mobuet casheedam che beech ches der een dunia een cader mobuet ne casheedast bray deedane mobarrec dedaret Hafereret amon roos chee be talle shaugh ne shaughee musharaf fermoodand.

The same in English.

**L**ord Protector of the World, all hail to you. I am a poor Traveller and World-seer, which am come hither from a far Country, namely *England*, which ancient Historians thought to have been situated in the farthest Bounds of the West, and which is the Queen of all the Islands in the World. The cause of my coming hither is for four Respects: first, to see the blessed face of your Majesty, whose wonderful Fame hath resounded over all *Europe* and the Mahometan Countries; when I heard of the fame of your Majesty, I hastened hither with speed, and travelled very chearfully to see your glorious Court; secondly, to see your Majesties Elephants, which kind of Beasts I have not seen in any other Country; thirdly, to see your famous River *Ganges*, which is the Captain of all the Rivers of the World: the fourth is this, to entreat your Majesty that you would vouchsafe to grant me your gracious Pass, that I may travel into the Country of *Tartaria*, to the City of *Sarmacand*, to visit the blessed Sepulchre of the Lord of the Corners, (*viz. Tamberlain*) whose Fame, by reason of his Wars and Victories, is published over the whole World; perhaps he is not altogether so famous in his own Country of *Tartaria* as in *England*. Moreover, I have a great desire to see the blessed Tomb of the Lord of the Corners for this cause, for that when I was at *Constantinople* I saw a notable old Building in a pleasant Garden near the said City, where the Christian Emperour that was called *Emanuel* made a sumptuous great Banquet to the Lord of the Corners, after he had taken *Sultan Bajazet* in Fetters of Gold, and put him in a Cage of Iron. These four causes moved me to come out of my Native Country thus far,



far, having travell'd on foot through *Turky* and *Persia*; so far have I traced the World into this Country, that my Pilgrimage hath accomplished three thousand miles, wherein I have sustained much labour and toil, the like whereof no mortal man in this World did ever perform, to see the blessed Face of your Majesty, since the first day that you were inaugurated in your glorious Monarchal Throne.

In answer to this Oration, the *Mogol* told him, that concerning his Travel to the City of *Samar-cand*, he was not able to do him any good, because there was no great Amity betwixt the *Tartarian* Princes and himself; so that his commendatory Letters wvould do him no good: also he added, that the *Tartars* did so deadly hate all Christians, that they wvould certainly kill him vvhhen he came into their Conuntry. So that he earnestly dissuaded him from the Journey if he loved his Life and Welfare; and at last concluded his Discourse vvith him by a Sum of Money that he threw downn from a Windowv out of vvhich he looked, into a Sheet tyed up by the four Corners, and hanging very near the Ground, a hundred *Roopas*, vvhich amounts to the value of twelve pounds and ten Shillings of our *English* Money, the *Mogol* looking upon him as a *Derveese*, Votary or Pilgrim, (for so he called him) and such as bear that name in that Country, seem not much to care for Money; and that vvvas the Reason (as vvvas supposed) that he gave him not a more plentiful Revvard.

However, this Money was very welcom to Mr. *Cornat* at that time, for (as he wrote in a Letter to his Mother) he had then but twenty shillings sterling left in his puffle, by reason (as he wrote) of a mischance he had in one of the *Turks* Cities, called *Emert*,  
in

in the Countrey of *Mesopotamia*, where a miscreant *Turk* stripped him of almost all his Monies. So that you see our *Pilgrim* or *World-seer* was often-times put hard to his shifts, such straights did his curiosity of seeing bring him often unto, and all for the itch of a little Fame, which engaged him to the undertakings of those very hard, long, and dangerous Travels. For he was a man of a very coveting Eye, *that could never be satisfied with seeing*, as *Solomon* says, *Ecclef. 1. 8.* though he had seen very much, and some were perswaded that he took as much content in seeing, as many others in the enjoying of great and rare things.

He was a man that had got the mastery of many hard Languages, as, besides the *Latin* and *Greek* which he brought out of *England* with him, he attained to the *Persian*, *Arabick*, and *Indostan* Tongues, in which last he was so perfect, that when at *Agra*, he lodged at *Sir Thomas Row's*, the Ambassadors house, where there was a Woman, a Laundress belonging to the House, that was so tongue-valiant, that she would sometimes scold, brawl, and rail from the Sun-rising to the Sun-set; one day he undertook her in her own Language, and by eight of the clock in the morning he so silenc'd her, that she had not one word more to speak. Now had he had Wisdom to husband and manage these Languages, as he had skil to speak them, he had deserved more Fame in his Generation. But his knowledge and high attainments in several Languages made him not a little ignorant of himself, he being so covetous, so ambitious of praise, that he would hear and endure more of it than he could in any measure deserve, being like a Ship that hath too much Sail, and too little Ballast; yet, had he not fallen into the smart hands  
of

of the Wits of those times, he might have passed better, since many thousands more (and therefore he was not alone in this) have entred into strange attempts to be talked of.

Now, as he was very ambitious of Fame, so the least seeming undervaluing did much trouble him; as when, upon a time, one Mr. *Richard Steel* a Merchant, and Servant to the *East-India* Company, came from *Surat* to *Mandoa*, the place then of the *Mogol's* residence, where Mr. *Coriat* then was with the English Ambassador. This Merchant had not long before travelled over Land from *East-India* through *Persia*, and so to *Constantinople*, and so for *England*, who, in his Travel homeward, had met with *Tom Coriat* as he was journeying towards *East-India*; Mr. *Steel* then told him, that when he was in *England*, King *James* (then living) enquired after him, and when he had certified the King of his meeting him on the way, the King replied, *Is that Fool yet living?* which when our *Pilgrim* heard, it seemed to trouble him very much, because the King spake no more nor no better of him, saying, That Kings would speak of poor men what they pleased.

At another time, when he was ready to depart from *Agra*, Sir *Thomas Row* gave him a Letter, and in that a Bill to receive ten Pounds at *Aleppo*, when he should return thither; The Letter was directed to one Mr. *Libbeus Chapman*, there Consul at that time, in which, that which concerned our Traveller was thus: Mr. *Chapman*, when you shall hand these Letters, I desire you to receive the Bearer of them, Mr. *Thomas Coriat*, with Courtesie, for you shall find him a very honest poor Wretch; and farther, I must intreat you to furnish him with ten pounds, which shall be repayed, &c. Our *Pilgrim* liked the Gift well,  
but

but the Language by which he should receive it, did not at all content him, telling the Ambassadour's Chaplain, "That his Lord had even spoiled his Courtie in the carriage thereof; so that if he had been a very Fool indeed, he could have said very little less of him than he did, to write *Honest poor wretch!*" and to say no more of him, was to say as much as nothing. And furthermore, he then told the Chaplain, that when he was formerly undertaking his Journey to *Venice*, a Person of Honour wrote thus in his behalf unto Sir *Henry Wootton*, then and there Ambassadour: My Lord, Good wine needs no Bush, neither a worthy man Letters Commendatory, because whithersoever he comes he is his own Epistle, &c. "There (said he) was some Language on my behalf, but now for my Lord to write nothing of me by way of Commendation, but *Honest poor wretch,*" is rather to trouble me, than to please me with his Favour. And therefore afterwards his Letter was phras'd up to his mind. By which may be seen, how tender he was to be touched in any thing that might in the least measure disparage him. O what pains this poor man undertook to make himself a Subject for present and after Discourse! being troubled for nothing at the present, unless with the fear of not living to reap the fruit he was so ambitious of in all his undertakings.

Now for his Religion, that he was a true Christian Protestant, not tainted with travelling those Pagan and Mahometan Countreys, may appear by these two Examples. In each great City where there is a Concourse of People, their *Mosquits* or Mahometan Churches, at the four corners of them, have high and round, but small Turrets, which are made open with Lights every way, that a man in them may be easily

easily seen and heard. Now their *Moolaas*, or devout Priests, do five times every day ascend unto the tops of those high Turrets, whence they proclaim, as loudly as they can possibly speak, their Prophet *Mahomet* thus in *Arabian*, *La alla illa alla*, *Mahomet Resul-alla*, that is, There is no God but one God, and *Mahomet* the Messenger from God. Upon a time, *Tom Coriat*, when their *Moolaa* was to cry as afore-said, he got upon an high place directly opposite to one of those Priests, and contradicted him thus; *La alla illa alla*, *Hafaret Eesa Benalla*, that is, No God, but one God, and the Lord Christ the Son of God; and farther added, that *Mahomet* was an Impostor, and all this he spake in their own Language, as loud as possibly he could, in the ears of many *Mahometans* that heard it. But whether (Circumstances considered) the zeal or discretion of our Pilgrim were more here to be commended, I leave to the judgment of the Reader. No doubt but had this bold attempt of his been acted in many other places of *Asia*, it would have cost him his Life, with as much torture as cruelty could have invented. But he was here taken for a Mad-man, and so let alone.

Haply the rather, because every one there hath liberty to profess his own Religion freely; and, if he please, may argue against theirs, without fear of an Inquisition; as this our Pilgrim did at another time with a *Moolaa*, who had called him *Giaur*, that is, Infidel, or false Believer; which Mr. *Coriat* took in such Dudgeon, that he made a Speech to him as followeth.

*Mr. Coriat's Speech to a Mahometan.*

But I pray thee tell me, thou *Mahometan*, dost thou in sadness call me *Giaur*? That I do (quoth he.) Then, quoth I, in very sober sadness I retort that shame-

shameful word in thy Throat, and tell thee plainly; that I am a *Musulman*, and thou art a *Gianr*: for by that *Arab* word *Musulman* thou dost understand that which cannot properly be applyed to a *Mahometan*, but only to a *Christian*; so that I do consequently infer, that there are two kinds of *Musulmen*, the one an *Ortho-musulman*, that is, a true *Musulman*, which is a *Christian*, and the other a *Pseudo-musulman*, that is, a false *Musulman*, which is a *Mahometan*. What thy *Mahomet* was, from whom thou dost derive thy Religion, assure thy self I know better than any one of the *Mahometans* amongst many Millions: yea all the particular Circumstances of his Life and Death, his Nation, his Parentage, his driving Camels thorough *Egypt*, *Syria*, and *Palestina*, the marriage of his Mistress, by whose Death he raised himself from a very base and contemptible Estate, to great Honour and Riches; his manner of cozening the sottish People of *Arabia*, partly by a tame Pidgeon that did fly to his Ear for meat, and partly by a tame Bull that he fed by hand every day; with the rest of his Actions both in Peace and War; I know as well as if I had lived in his time, or had been one of his Neighbours in *Mecha*; the Truth wheteof if thou didst know as well, I am perswaded thou would'st spit in the face of thy *Alcoran*, and trample it under thy Feet, and bury it under a Jakes; a Book of that strange and weak matter, that I my self (as meanly as thou dost see me attired now) have already written two better Books, (God be thanked) and will hereafter this (by God's gracious Permission) write another better and truer: yea I would have thee know (thou *Mahometan*) that in that renowned Kingdom of *England*, where I was born, Learning doth so flourish;

that

that there are many thousand Boys of sixteen years of Age, that are able to make a more learned Book than thy *Alcoran*: neither was it (as thou and the rest of you *Mahometans* do generally believe) composed wholly by *Mahomet*, for he was of so dull a Wit he was not able to make it without the help of another, namely, a certain *Renegado Monk* of *Constantinople*, called *Sergis*: so that his *Alcoran* was like an Arrow drawn out of the Quiver of another man. I perceive thou dost wonder to see me so much inflamed with Anger, but I would have thee consider, it is not without great cause I am so moved: for, what greater Indignity can there be offered to a Christian which is an *Artho-musulman* than to be called *Giaur* by a *Giaur*, &c.

By this which hath been said, you may perceive our *Coriat* thus distinguished, that himself was the Orthodox Musulman or true Believer. The *Moolaa* the *Pseudo-Musulman* or false true Believer, a distinction which must needs make an Intelligent Reader to smile. It also shews what an opinion he had of his former writings, and (how if he had returned) what a bustle he would have made in the World with another Volume, but death prevented him; for, having left it *Th mas Rowe* the *English* Ambassador at *Mandoo*, he went to *Surat*, where he was overkindly used by some of the *English*, who gave him *Sack*, which they had brought from *England*, he calling for it as soon as he first heard of it, and crying, *Sack, Sack!* is there such a thing as *Sack*? I pray you give me some *Sack*, and drinking of it, though moderately (for he was a very temperate man) it increased his *Flux* which he had then upon him; and this caused him within a few days after his very tedious and troublesome Travels, (for he went most on foot,

foot) at this place to come to his journeys end; for here he overtook Death, *December, 1617.* and was buried under a little Monument, like one of those usually made in our Church-yards, upon whom a joking Wit made this Epitaph.

Here lies the Wonder of the *English* Nation,  
Within the bosome of old *Tellus* maw,  
For fruitless Travel, and for strange Relation,  
He past and repast all thy eyes e're saw.

*Odcomb* produc'd him, many Nations fed him,  
And worlds of Writers through the World have  
(spread him.

*The reason inducing the Mahometans to  
often Prayer, exemplified by a Story.*

**I**N a great City where *Mahomet* was zealously professed; there lived (say they) a devout *Musulman*, who for many years together spent his whole day in the *Mosquit*, or Church; in the mean time, he minding not the World at all, became so poor that he had nothing left to buy bread for his Family; yet notwithstanding his poor condition, he was resolved still to ply his Devotions: and in a morning (when he perceived that there was nothing at all left for the further subsistence of himself and household) took a solemn leave of his Wife and Children, resolving for his part to go and pray and dye in the *Mosquit*, leaving his Family (if no relief came) to famish at home. But that very day he put on this resolution, there came to his house in his absence a very beautiful young Man (as he appeared to be) who brought and gave unto his Wife a very good quantity of Gold bound up in a white Napkin, telling her, that God had



had now remembred her Husband, and sent him his pay for his constant pains taken in his Devotion; with-  
all charging her not to send for her Husband; for  
though he had taken such a solemn leave of her that  
morning, yet he would come home again to her  
that Night; and so he departed from her. The  
Woman presently bought in some necessaries for her  
house (for they had eaten up all before) and further  
made some good provision for her Husband against  
his coming home in the evening, (for so he did)  
and finding all his Family very chearful and merry,  
his Wife presently told him, that there had been  
such a one there (as before described) and left so much  
Gold behind him, with that fore-mentioned message  
delivered with it. Her Husband presently replied,  
that it was the Angel *Gabriel* sent from God, (for the  
*Mahometans* speak much of that Angel) and he further  
added, that himself had nothing to bring home un-  
to her but a little Grett or Sand, which he took up  
in his way homeward, and bound it in his Girdle;  
which he presently opening to shew her, it was all  
turn'd into precious Stones, which amounted unto a  
very great value in Money; the seventh part of  
which, as of his Gold likewise, he presently gave to  
the poor: for (say they) *Musalmen* are very charita-  
ble, and infer, that if we do not neglect God, God  
will not forget us; but when we stand most in need  
of help will supply us. Unto which conclusion we  
may all subscribe, leaving the Premises which are  
laid down in this Story unto those that dare believe  
them.

*Of a strange Murther, related by Sanderfon  
in his History of King James.*

**I**N the Year of our Lord 1618. there lived a man at *Perin* in *Cornwal*, who had been blessed with an ample Possession and fruitful Issue, unhappy only in a younger Son, who taking Liberty from his Father's Bounty; joyned with a Crew like himself; who, weary of the Land, went roving to Sea, and in a small Vessel, South-ward made Prize of all whom they could master; and so increased in Wealth, Number, and Strength, that in the *Streights* they adventured upon a *Turk's* Man of War, where they got a great Booty; but their Powder by mischance taking Fire, our Gallant trusting to his skillful swimming, got to shore upon the Isle of *Rhodes*, with the best of his Jewels about him; where, after a while, offering some of them to sale to a *Jew*, he knew them to be the Governour's of *Algier*; where-upon, he was apprehended, and for a Pirate condemned to the Gallies amongst other Christians; whose miserable Slavery made them use their Wits to recover their former Liberty; and accordingly, watching their opportunity, they slew some of their Officers, and valiantly released themselves. After which, this young man got aboard an *English* Ship, and came safe to *London*, where his former Misery, and some skill that he had gotten that way, preferred him to be Servant to a *Chirurgion*, who, after a while, sent him to the *East-Indies*: there, by his Diligence and Industry, he got Money, with which he returned home: and longing to see his Native Country, *Cornwal*, in a small Ship from *London* he sailed Westward; but, e're he attained his Port, he

was cast away upon that Coast, where once more his excellent skill in swimming brought him safe to shore; but then, having been fifteen years absent, he understood that his Father was much decayed in his Estate, and had retired himself to live privately in a place not far off, being indeed in Debt and Danger.

His Sister he finds married to a Mercer, a meaner Match than her Birth promised: to her he at first appeared as a poor Stranger; but, after a while, privately reveals himself to her, shewing her what Jewels and Gold he had concealed in a Bow-case about him; and concluded, that the next day he intended to appear to his Parents, yet to keep his Disguise till she and her Husband should come thither to make their common Joy compleat.

Being come to his Parents, his humble Behaviour, futable to his poor Sute of Cloaths, melted the old Couple into so much Compassion, as to give him shelter from the cold Season, under their outward Roof: and by degrees, his Stories of his Travellings and Sufferings, told with much Passion to the aged People, made him their Guest so long by the Kitchen Fire, that the Husband bad them *Good Night*, and went to Bed; and sooth after, his true Stories working Compassion in the weaker Vessel, she wept, and so did he; but withal, he taking pity of her Tears, comforted her with a piece of Gold, which gave her Assurance that he deserved a Lodging, which she afforded him, and to which she brought him; and being in Bed, he shewed her his Wealth, which was girded about him, a very indiscreet Act; for, by revealing his Wealth, and concealing who he was, he wrought his own utter Destruction.

For, the old Woman, being tempted with the golden Bait that she had received, and greedily thirsting after the enjoyment of the rest, she went to her Husband, and awaking him, presented him with this News, and her Contrivance what farther to do; and though, with horrid Apprehensions, he oft refused, yet her pewling Eloquence (*Eve's* Enchantments) moved him at last to consent, and to rise to be Master of all that Wealth, by murdering the Owner thereof; which accordingly they did, and withal, covered the Corps with Cloaths, till opportunity served for their carrying it away.

The early Morning hastens the Sister to her Fathers House, where, with signs of great Joy, she enquires for a Sailer that should lodge there the last Night. The old Folk at first denyed that they had seen any such, till she told them that he was her Brother, and lost Brother, which she knew assuredly by a Scar upon his Arm, cut with a Sword in his Youth, and that they were resolved to meet there the next Morning and be merry.

The Father hearing this, hastily run up into the Room, and finding the mark as his Daughter had told him, with horrid regret of this monstrous Murder of his own Son, with the same Knife wherewith he had killed him, he cut his own Throat. The Mother anon after going up to consult with her Husband what to do, in a strange manner beholding them both weltring in Blood; wild and agast, finding the Instrument at hand, readily rips up her own Belly, till the Guts tumbled out.

The Daughter, wondering at their delay in returning, seeks about for them, whom she found out too soon; and with the sad sight of this bloody Scene,

Scene, being overcome with sudden Horror and Amazement for this deluge of Destruction, she sunk down, and died. The Names of these Parties were concealed, in favour of some Neighbours of Repute and Kin to the Family.

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*The Custom of Lapland for the marrying  
of their Daughters.*

**I**T is Death in *Lapland* to marry a Maid without her Parents or Friends Consent; wherefore, if one bear affection to a young Maid, upon the breaking thereof to her Friends, the fashion is, that a day is appointed for their Friends to meet, to behold the two young Parties to run a Race together. The Maid is allowed in starting the advantage of a third part of the Race, so that it is impossible, except willing of her self, that she should ever be overtaken. If the Maid over-run her Suiter, the matter is ended, he must never have her, it being penal for the man again to renew the motion of Marriage. But, if the Virgin hath an Affection for him, tho' at the first running hard, to try the Truth of his Love, she will (without *Atalanta's* golden Balls to retard her speed) pretend some Casualty, and make a voluntary halt before she cometh to the Mark, or end of the Race. Thus none are compelled to marry against their own Wills; and this is the cause that in this poor Country the married People are richer in their own Contentment than in other Lands, where so many forced Matches make feigned Love, and cause real Unhappiness.

*Of Spirits or Devils, and that they have had carnal Knowledge of People.*

**P***Hilstratus*, in his fourth Book *de vita Apollonii*, relateth of one *Menippus Lycius*, a young Man 25 years of Age, that going betwixt *Cenchreas* and *Corinth*, met a Phantasm in the Habit of a fair Gentlewoman, which taking him by the Hand, carried him home to her House, in the Suburbs of *Corinth*, and told him she was a *Phenician* by Birth, and if he would tarry with her, he should hear her sing and play, and drink such Wine as never any drank, and no man should molest him; but she, being fair and lovely, would live and die with him that was fair and lovely to behold. The young man, a Philosopher, otherwise stay'd and discreet, able to moderate his Passions, though not this of Love, tarried with her a while to his great Content, and at last married her; to whose Wedding, among other Guests, came *Apollonius*, who, by some probable Conjectures, found her out to be a Serpent, a *Lamia*, and that all her Furniture was like *Tantalus's* Gold described by *Homer*, no Substance, but mere Illusions. When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moved; and thereupon she, Plate, House, and all that was in it, vanished in an instant. *Multi factum cognovere, quod in media Græcia gestum sit. Many thousands took notice of this Fact, for it was done in the midst of Greece.*

*Sabine*, in his Comment on the tenth of *Ovid's Metamorphosis*, at the Tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many Months together bewailed the loss of his dear Wife; at length the

the Devil, in her Habit, came and comforted him, and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did she should be gone. He vowed it, married, and lived with her, she brought him Children, and governed his House, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing, she vanished thereupon, and was never after seen. This Story (saith he) I have heard from Persons of good Credit, which told him that the Duke of *Bavaria* did tell it for a certainty to the Duke of *Saxony*.

*Florilegus*, an honest Historian of our own Nation, telleth us, that in *Anno 1058*. a young Gentleman of *Rome*, the same day that he was married, after Dinner, with the Bride and his Friends, went a walking into the Fields, and towards Evening to the *Tennis Court*, to recreate themselves; whilst he played, he put his Ring upon the Finger of the Statue of *Venus*, which was there by made in Brass: After he had sufficiently played, and now made an end of his Sport, he came to fetch his Ring, but *Venus* had bowed her Finger in, and he could not get it off; whereupon, loth to make his Company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to Supper, and so to Bed. In the night, when he should come to perform those Nuptial Rites, *Venus* steps between him and his Wife, (unseen or felt of her) and told him that she was his Wife, that he had betrothed himself unto her by that Ring, which he put upon her Finger: she troubled him for some following Nights. He not knowing

how to help himself, made his moan to one *Palumbus*, a learned Magician in those days, who gave him a Letter, and bid him at such a time of the Night, in such a cross-way, at the Towns-end, where old *Saturn* would pass by with his Associates in Procession, as commonly he did, deliver that Script with his own hands to *Saturn* himself: the young man, of a bold Spirit, accordingly did it; and when the old Fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his Ring, which forthwith she did, and so the Gentleman was freed.

*Hector Boëtius*, the Scottish Historian, writes, that in the Year, 1480. it chanced, as a Scottish Ship departed out of the *Forth* towards *Flanders*, there rose a wonderful great Tempest of Wind and Weather, so out-ragious, that the Master of the Ship, with other the Mariners, wondered not a little what the matter meant, to see such Weather that time of the Year, for it was about the midst of Summer. At length, when the furious rage of the Winds still increased, in such wise that all those within the Ship looked for present Death, there was a Woman underneath the Hatches, called unto them above, and willed them to throw her into the Sea, that all the residue, by God's Grace might yet be saved; and thereupon told them, how she had been haunted a long time with a Spirit, daily coming unto her, in man's Likeness, and that even as then, he was with her using his filthy Pleasure, after the manner of carnal Copulation. In the Ship there chanced also to be a Priest, who, by the Master's appointment, going down to this Woman, and finding her like a most wretched and desperate Person, lamenting her great Misfortune and miserable Estate, used such whol-



whollsome Admonitions and comfortable Advertisements, willing her to repent and hope for Mercy at the hands of Almighty God, that at length she seeming right penitent for her grievous Offences committed, and fetching sundry Sighs, even from the bottom of her Heart, being witnels (as should appear) of the same; there issued forth of the Pump of the Ship, a foul and evil favour'd black Cloud, with a mighty terrible Noise, Flame, Smoak, and Stink, which presently fell into the Sea; and suddenly thereupon the Tempest ceased, and the Ship passing in quiet the residue of her Journey, arrived in safety at the place whither she was bound.

Not long before the hap hereof, there was in like manner a young man dwelling in *Gareoth*, within a Village there, not passing fourteen miles from *Aberdeen*, right fair and comely of Shape, who declared by way of Complaint, unto the Bishop of that Diocese, how there was a Spirit which haunted him in the shape of a Woman, so faire and beautiful a thing, that he never saw the like, the which would come into his Chamber a Nights, and with pleasant Enticements allure him to have to do with her, and that by no manner of means he could be rid of her. The Bishop, like a wise Man, advised him to remove into some other Country, and to give himself to Fasting and Prayer, so to avoid his hands of that wicked Spirit. The Young man following the Bishop's Counsel, within few days was delivered from further Temptation.

About the same time also, there vvas in the Country of *Mar* a young Gentlewoman of excellent Beauty, and Daughter unto a Noble-man there, refusing sundry wealthy Marriages offered to her by her Father, and other Friends. At length she proved

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ved with Child; and being rigorously compelled by her Parents to tell who was the Father, she confessed, that a certain young man used nightly to come unto her, and keep her Company, and sometimes in the day also; but how, or from whence he came, or by what means he went away, she was not able to declare. Her Parents not greatly crediting her Words, laid diligent Watch to understand what he was that had defiled their House; and within three days after, upon signification given by one of the Maidens that the Fornicator was at that very Instant with their Daughter, incontinently thereupon, making fast the doors, they enter the Chamber with a great many of Torches and Lights, vvhere they find in their Daughter's Arms a soul monstrous thing, right horrible to behold. Here a number coming hastily in, to behold this evill favour'd sight; amongst other, there was a Priest of right honest Life, who seeing some of them running their ways for fear, began to recite the beginning of St. John's Gospel; and coming to these Words, *Verbum caro factum est*, suddenly the wicked Spirit, making a terrible roaring Noise, flevv his vvays, taking the Roof of the Chamber with him, the Hangings and Coverings of the Bed being also burn'd therewith. The Gentlewoman was yet preserved, and within three or four days after, was delivered of such a mishapen thing, as the like before had not been seen; which the Midwives, and Women present at her Labour, to avoid the dishonour of her Houle, immediately burn'd in a great Fire made in the Chamber for the same intent.

*John Major*, in the Life of *John* the Monk, that lived in the days of *Theodosius*, commends this Monk to have been a Man of singular Continency, and

of a most austere Life: but one Night by chance the Devil came to his Cell, in the habit of a young Market-Wench, that had lost her way, and desired, for God's sake, some Lodging with him. The old man let her in, and after some common Conference of her mishap, she began to inveigle him with lascivious Talk and Jest, to play with his Beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a sudden, and the Devils in the Air laughed him to Scorn.

We shall conclude this Discourse with a Story of a later date, how that in a small Village, in one of the Northern Islands, there dwelt an ancient Boor and his Wife, who had but one Child, and that a Daughter, whom they looked upon as the staff of their declining Age; she was just entered into her nineteenth Year, and gave great hopes of proving an excellent Woman, being very saving, industrious, and handsom; which good Qualities, had invited most of the young-men of her Rank throughout the Country, to take particular notice of her, and list themselves her Servants. But she, like a discreet Maid, still check'd her roving Fancy, and was deaf to all their flattering Courtship, resolving to entertain no Addresses which should not be authorized by her Parents Approbation; and well had it been she had never suffer'd her self to be divorced from that Resolution: for so it chanced, that within a while after, the Devil came in the likeness of a man, and took up his Lodging within two or three doors of her Father's House, pretending his Business was to look after some Debts he had owing him not far from thence: he was a Person of a proper Stature, meagre Visage, large sparkling Eyes, long

long Hair, but curling, and exceeding black; he generally went in Boots, (perhaps to conceal his cloven feet) and though his Habit was but ordinary, he appeared very full of Money, which made his Landlord very sweet upon him; and the more to oblige him, there happening a Wedding in that Town within few days after his Arrival, his Host would needs carry this his strange Guest with him to it; though it was observed he could by no means be got into the Church where the Nuptial Rites were solemnized; but as soon as they came home to Dinner, he was as busie and as merry as the joviallest of them. And here it was that the fatal Acquaintance between him and *Margaretta* (for so was the Maiden called) unhappily first begun. That time allowing a greater Liberty of Discourse to the younger sort (amongst whom commonly one Wedding is the begetter of another) furnish'd our black Stranger with the larger opportunity to court this innocent Maid to her destruction. To repeat the particular Complements he used, we purposely omit, lest we should injure the Devils Eloquence by our Courser Rhetorick; suffice it to know, his devillish Courtship was so charming as to raise an unknown Passion in her Virgin Breast, who so far doated on his Company, as to be sorry when all the Companies breaking up obliged them to part; so that being come home, and after some time got into her Chamber, she makes her unready, but not without a thousand kind Thoughts on this Stranger she had left, whom at last (just as she was going into her Bed) she saw come into the Chamber; you may easily imagine her not a little surprized at so strange an Adventure, knowing all the Doors fast lock'd, and no body up but her self: but he soon superse-

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led both her Fears and Wonder, by telling her in  
 obmissive Language, that he came out of pure love  
 to have a little free discourse with her, and that he  
 had an Art to open any Lock without Noise or Dis-  
 covery. Then beginning to talk amorously, and  
 having wantonized a while, he told her at last in  
 plain Terms, he was resolved to lye with her that  
 Night; Merry Company before, and his Dalliances  
 now, had raised such a spring-Tide in her Veins,  
 that after a few faint formal Denials to gratifie her  
 Modesty, she consents: but, no sooner were they  
 in Bed, but her Ears were courted with the most  
 excellent Musick in the World, which so captiva-  
 ted the Spirits of this insnared Damsel, that she  
 suffer'd him for many Nights together to enjoy his  
 privately Pleasures with her, without being taken no-  
 tice of by any: but no Eye-sight so sharp and pier-  
 cing as that of Jealousie; some of her former Sweet-  
 hearts observing her kind Looks in the day-time to  
 this Stranger, and finding themselves wholly out of  
 favour, conclude he was the man that supplanted  
 them in their Affection, for which they vow Re-  
 venge; and four of them joyn'd together, arm'd  
 with trusty Back-Swords, way-lay him one Evening  
 in the Fields, who no sooner comes up to them, but  
 these valiant *Heroes* fell all four upon him at once  
 with their dead-doing Bilboes; but they do but Du-  
 el a Shadow, though they see him plainly they can-  
 not reach him, and their mighty Stroaks are lost in  
 insignificant cleaving down the empty Air; on the  
 other side, tho' they behold him only single, yet  
 they feel more than a hundred Flails, belabouring  
 him so severely, till their Backs seem Brawn, and  
 their Heads Jelly, which obliged them to cry out  
 a Quarter, which he very generously (to shew that  
 he

he was a Devil of Honour) grants, but withal tells them, they must undergo a further small Penance for their Presumption; saying this, he tyes their Hands behind them, and letting down their Breeches, whips them with Rods of Holly and Nettles intermix'd, till the Crimson Gore in Streams flow'd down their Posteriors; then having fast pin'd the hinder lap of their Shirts to their Shoulders, with their Hands bound, and Breeches about their Heels as aforesaid, he dismiss'd them; who rambling all Night they knew not whither, found themselves in the morning hard by the Village, where they met two Wenches going a milking, amaz'd and ready to run away seeing them in that ridiculous Posture these, with much Rhetorick, and some Tears, they intreat to loose them, which the hard-hearted Sluts ready to be-piss themselves with laughing, refusing they are forced to march on into the middle of the Village, and there too they could not get unbound till they had made an ingenious Confession how they came thus pickled.

At another time, a Miller, living in that Village took some occasion to fall out with our Stranger upbraiding him as an idle Fellow, and one that having no Employment, was very fit to serve in the Wars: the Stranger replyed little, but told him he should be even with him for his Sawfinels before he slept; accordingly, the Miller and his Family were no sooner got to Bed, but he heard his Mill set going very furiously, whereupon, getting up to see what the matter was, he found a whole Cart-load of Office-Marmalade brought to be ground, and thrown into his Hopper and Bynns. At this unexpected Sight poor *Dusty-Pell* began to swear, and wish'd a thousand Tun of Devils damn the Author

of this Roguery; when lo! on a sudden, as a Punishment for his Prophaneness, as he went to shut down the Mill, he is taken up, and duck'd above forty times over head and Ears in the Stream, and then his Toll-dish, full of the before mentioned Frankincense, clap'd so fast on his Head, that it could not be got off for above two days.

For these, and some other extravagant Pranks that he plaid, he was at last carried before a Justice, in whose Presence he was no sooner come, but there was heard all about the House a hideous Noise, as of hissing of Serpents, whilst he fell into such a loud excessive Laughter, that he made the whole House to shake; which fit of Mirth being over, the Magistrate demanded of him what Country-man he was? to which he replied, that he was an Inhabitant of another World, and only a Sojourner in this: as he spake which words, the Room seemed full for almost half an hour of fiery Flashes, accompanied with a most dreadful Clap of Thunder, in which he vanished away, and was never seen after.

*The Birth, Life, and Actions of the Impostor  
Mahomet, according to their Saracenicall  
Story of him.*

**T**HEY have written a Book of the Generation of Mahomet, to this effect: The Book of the Generation of Mahomet (you see they would Ape the Genealogy of our Saviour) the Messenger of God, from Adam and Eve, to the time when God brought him forth, (permitted him for the Sins of his People,) gracious, perfect, and  
fit

fit for himself. When as *Rabachbar* had learned out of the Scriptures, and by Astrology, (*together with a little Witch-craft*) that this Prophet should be born to the World, he heard, That there was a man born in *Jeseras*, a City of *Arabia*, having all such Marks and Tokens as he had fore-seen by the Prophecies, (*and his Witchcraft,*) viz. A spot on his Fore-head, a print between his Shoulders, (*and the Brand of Lucifer:*) to satisfie his Desire he went thither to see; where finding those Tokens fulfilled in young *Mahomet*, he thereupon expounded the dark mystery of his far-fetched Light, learned of his Master *Rabelnedi*, (*and his Master the Devil*) in this manner. When *Adam* was newly created, as he stood up, his Brain shook and made a noise, as the Leaves do which are shaken with the Wind; whereat *Adam* wondring, (*how could he do otherwise*) God said unto him, The Sound which thou hast heard, it is the sign of the Prophets and Messengers of my Commandments; take heed therefore that thou commit the Seed of Light only to worthy Loyns, and to a clean Womb. And this light of *Mahomet* (*put into a dark Lanthorn*) that should be born, shined from the face of *Adam*, as the Sun or Moon at the Full. And when he had begotten *Seth*, that Light passed instantly from the face of *Adam* into the face of *Eve*, insomuch, that the Birds of the Air, and Beasts of the Earth, wondered at her Beauty: yea, the Angels every day saluted her, and brought her Odours out of Paradise, till she brought forth *Seth* alone, having before at every burthen brought forth a Brother and a Sister.

*Seth* inherited this Light, which remained between Heaven and Earth, the Angels thereby ascending and descending upon *Seth*, and crying al-

ways,



ways, *Rejoyce thou Earth, worthy of the Light of Mahomet, on him be Prayer and Salvation of God.* Adam drawing near to his end, declared unto him, by his Testament, the mystery of that Light, and the Genealogy of the Prophets. Then descended *Gabriel*, attended with threescore and ten thousand Angels, bearing every one of them a white Leaf and a Pen, which signed the writing, for the continuance of the Order of the Prophetical generation. *Seth* received this writing, and was cloathed with a double red Garment, shining as the Sun, and as soft as the Violet-flower.

From him it passed by succession to *Noah* and *Sem*: then to *Abraham*, at whose Birth two Lights from the East and West (meeting in the midst) lightened the whole World: and the Angels were heard singing. That it was the Light of the Prophet *Mahomet*, who should be born of his Seed, whose Word should be in the Vertue of God. This Light (say they) passed from *Abraham* to the Face of *Hagar*, being with Child, and after to *Ismael*: and God told him, That the Soul of *Mahomet*, in the beginning of the Creation, was mingled with his, and that his Name in Heaven (*though he were never like to come there*) should be *Asmet*, in Earth *Mahomet*, in Paradise *Abualtrazim*: At this *Sarah* grieved, until three Angels comforted her with the Promise of *Isaac*. From *Ismael* it removed to *Keidar* his Son, who was endued with seven gifts, viz. *Sound, Courageous, Fair, Swift, Just, a Hunter, and an Archer.* This *Keidar* married *Nulia* of the Land of *Isaac*; but, being warned by an Oracle, he took to wife *Algadira*, an *Arabian*; and after, by Divine warning, carried the chest of this Light to *Jacob*. Then was *Hamel* born to him, and received the same Light; in which suc-

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ceeded *Thebicht*, *Hamieffa*, *Adeth*, *Adnue*, *Adue*, *Ma-*  
*chat*, *Nizar*, *Musar*, *Aliez*, *Madraca*, *Horeima*, *Knienu*,  
*Anofra*, *Melic*, *Falhrem*, *Luie*, *Galiben*, *Rab*, *Murran*,  
*Cudai*, *Abdamenef*, *Hesim*, a man by Divine testimo-  
 ny free of all uncleannels, (and that was more than  
*Mahomet* was himself.) To him did all Kings offer  
 their Daughters in marriage, and among the rest  
*Constantine*, which he refused, and married *Seline*  
 the Daughter of *Zeit*, and had by her *Abdulmatalib*,  
 whose Light caused Rain in drought. To him an  
 Elephant prostrated himself, and said with man's  
 voice, (*thou canst not, O Reader, but believe it*) Salva-  
 tion be on you, and on the Light that shineth out  
 of your Reins. Dignity, Fame, Honour, and Vi-  
 ctory be on you; and that there should proceed from  
 him a King greater than all the Kings of the Earth.  
 Another time, as he slept on the stone which was  
 placed by *Abraham*, in his Oratory at *Mecca*, he  
 dreamed of a Chain reaching East and West, and  
 to Heaven, and to the Depth, which was presently  
 converted into a flourishing Herb. *Noah* and *Abra-*  
*ham* presented themselves Interpreters of this Dream.  
*Abdalla* his Son, the Father of *Mahomet*, had a Tutor  
 given unto him to defend him from his Enemies,  
 who seemed a man, but was none. He was preser-  
 ved from the lying in wait of the *Jews*, by three-  
 score and ten Angels, which seemed men. He wedded  
*Ermira*; and therefore two hundred Women peri-  
 shed for his Love; some hanging, some burning  
 themselves. (*But if this be the effects of Love, Heavens*  
*send that I may dote on nothing, but upon Canary,*  
*powder'd Beef and Mustard.*

When the prescribed time was come, in the Month  
*Dulheia*, on a Fryday night, God bad *Aridunan* to  
 open the Gates of Paradise, that the innermost of  
 his

his Secrets might be manifested; for it pleaseth me (saith he) this Night, to transport the Light of my Prophet from the reins of *Abdalla* into the Womb of *Ermina*, and that it come into the World. This being done, as *Abdalla*, the Judge and Lord of the *Arabians*, went into the House of Prayer, he perceived a great Light to lighten from his House up toward Heaven, and presently died. On the twelfth day of *Rab*, on a Tuesday *Mahomet* was born, circumcised, and all Frolick; And then all Idols fell and became Black: All Kingdoms were destroyed, and not one stood upright. *Lucifer* was cast into the bottom of the Sea, and in forty days could not get out, (*'twas wonder he was not drowned in all that while*) but then he called to his Fellows, and told them that *Mahomet* was born with the Power of the Sword, who would take away all their Power. The same also God caused to be proclaimed in Heaven and Earth. His Mother said, that she was delivered of him without pain, and Angelical Birds came to nourish the Child, and a man clothed in white presented him with three Keys, like to Pearls, which he took, and these forsooth were, the Key of Victory, the Key of the Law, and the Key of Prophecy, and with these Keys he did pick-lock the Hearts of all his Followers.) After came three Persons with shining Faces, presenting him a Cauldron of Emeralds, with four handles, which *Mahomet* accepted (*can you blame him*) as a sign of his Rule over all the World. The Birds, Clouds, Winds, Angels, contended for the Nourishment of the Child, (*there was old striving for a thing of nothing*) but the cause was determined by Heavenly Voice, affirming, that he should not be taken from the hands of men. An *Ass* also almost famished worshipped him, (*and since many more Asses have done the like*)

and receiving him on her back, became Herald to this new Prophet, with mans voice proclaiming the worthiness of her carriage. Three men carried him up into a Mountain: of which one opened him from the Breast unto the Navel, and washed his Entrails with Snow: the second cleaved his heart in the midst, and took out of it a black grain, saying, that it was the Portion of the Devil. The third made him whole again. *Seraphin* nourished him three years, and *Gabriel* nine and twenty, who gave unto him, in the fortieth year of his Age, the Law, and carried him to Heaven, (*you cannot chuse but believe it*) for this his Journey is related by Fryar *Richard*, sometimes a Student in the University of *Baldach*, Chap. 14. and is as true a story as that of the Fryar and the Boy.

Now as concerning his going up to Heaven, there is several relations of it (*and all alike true*.) In *La vita Mahometi*, it is said, that *Mahomet* went up to Heaven with the Angel *Gabriel* in a shining ladder, where the Stairs hung by Chains of Gold, as big as Mount *Notho* by *Medina*. Another saith, that *Gabriel*, with three-score and ten pair of Wings, came to *Mahomet*, in the Chamber of *Aissa*, his best beloved Wife, and said, that God would have him to visit him where he is, and brought with him the Beast *Emparac*, or *Alborach*, of nature between a Mule and an Ass. This Beast told *Mahomet* (for Asses then could speak as well as those that believed in *Mahomet*) that he would not take him on his back till he had prayed to God for him. His steps were so far as one could see, (for he was swifter by half then *Pacole* or *Pegasus*;) so that in the twinkling of an eye he had brought *Mahomet* to *Jerusalem*. Then *Gabriel*, with his Girdle, tyed the Beast to a Rock, and carried *Mahomet* on his

his

his shoulders into Heaven, where he knocked, and the Porter opened. Others say, that it was not *Gabriel*, but another Angel, that carried him up to Heaven; and that *Gabriel*, being Porter there, let him in; so that varying so much in their reports, you may well conclude he never came thither. But, as their story lyes, we will go on with it. In the first Heaven (say they) he saw Angels of the shape of all Creatures, praying for the Creatures of their shapes, and a Cock so great, that standing upon the Moon, his Coxcomb reach'd into the Imperial Heaven, many millions of miles Altitude; and when this mighty Chanticleer crowed, all the Cocks upon earth re-ecchoed him. Then he brought him to the second Heaven, which was a Journey of five hundred years, wherein was *Noah*; and this Heaven was of Gold. The third was of Pearls, wherein was *Abraham*, and the huge Angel of Death, with his Book and Pen in Hand, writing the Times and mens Lives; (which fatal opinions make them hardy.) In the fourth, he beheld an infinite company of Angels, whereof every one was a thousand times bigger then the Globe of the earth; (exactly to an inch) each of them had ten thousand Heads, every head threescore and ten thousand tongues, and every tongue praised God in seven hundred thousand several Languages. Amongst other of these Angels (saith he) was one named *Phatyr*, or the Angel of mercy, who was of that immense greatness, that every step he trod was twelve times more than the distance betwixt the Poles. This Angel (saith he) had a Quill or Pen of orient Pearl, of such a length (never a Scrivener in *London* hath the like) that an excellent *Arabian* Courser could hardly reach to the end of it in five hundred years continual galloping; with this Pen (saith he) doth God record all things

past, present, and to come, in such a mysterious Character, that none but He and *Seraphael* can understand it; with this Quill were written all the hundred and four Holy Books; viz. the ten which *Adam* received, *Seth* fifty, *Enoch* thirty, and *Abraham* the Remainder: this Pen forsooth, also writ *Moses* Law, *David's* Psalms, *Christ's* Gospel, and *Mahomet's* Alcoran. The fifth Heaven of Diamond, and in it *Moses*; the sixth of Ruby, and in it *John Baptist*; in the seventh Heaven he saw the Throne of God supported by seven Angels, each of them so great, that a Faulcon, with incessant flying, could scarce in a thousand Years reach the distance of one Eye from another; fourteen everlasting burning Candles hung about the Throne, whose length (according to *Mahomet's* measure) was as much as a Horse could run in five hundred Years. There (saith this Blasphemer) did he see the Almighty, who bid him welcome, and stroked him on the Face with his hand, which was a thousand times colder than Ice. Here *Mahomet* for shame of his own Baseness, blush'd, (*a thing he never did for lying*) and sweat six drops, which he wiped from his Brow, and threw into Paradise, where one became a Rose, another a Grain of Rice, and the other four became four Learned Men, viz. *Armet*, *Sembelin*, *Almamed Moler-zed*, and *Seh-nassun*. Then returning to his *Elmparac*, or Mule, he rode back to his house at *Mecha*; all this was done in the tenth part of the Night; but when he was requested to do thus much in the Peoples sight, he answered, *Praised be God, I am a man, and an Apostle*.

The Book *Afear* (saith *Bellonius*) telleth further, That in his Journey *Mahomet* heard a Womans Voice, crying, *Mahomet, Mahomet*, but he held his Peace;

Peace; afterwards another called him, but he gave no Answer. *Mahomet* asked the Angel who they were? He answered, That the one was she which published the Jews Law, and if he had answered her, all his Disciples should have been Jews: the other was she which delivered the Gospel, whom if he had answered all his Followers had been Christians.

Now, who would think People should be so credulous to believe such antick Stories: but his other Opinions were full as ridiculous; as concerning the Day of Judgment, that he should paint it out by a great and fearful Duel betwixt him and Death, who being overcome, shall be so enraged, that he shall destroy all the World presently; and being armed in flaming Brass, shall sound his Trumpet to each Quarter of the World, whose affrighting Noise shall make all Creatures to give up the Ghost; yea, the very Angels also shall die; as also *Adriel*, who wrapping his iron Wings about him, shall strangle himself with such a hideous Noise as is not to be imagined.

Then shall ensue a terrible Earth-quake, and a violent shower of parching Brimstone, which shall turn the World into a disordered *Chaos*, in which Condition it shall remain the space of forty days; when God shall take it in his Fist, and say, *Where are now the Haughty Princes, the Cruel Tyrants, Lascivious Wantons, and Covetous Muck-worms of the Earth?* Then will he rain down Mercy for forty Days and Nights together incessantly, which shall reduce the World again into a flourishing Condition. Then shall the Angel *Seraphiel* take a Golden Trumpet in his hand, of length five hundred Years Travel from one end to another; with which he shall give such a Sound, as shall revive again both Angels and

Men, who shall re-assume their former Estate : after this, *Michael* the Arch-Angel comes with a mighty Ballance, and poises every man's Actions in either Scale ; those whose good Deeds out-weigh their evil, are put on the right hand, the other on the left ; then is every man loaden with his Sins in a Satchel, and hung about his Neck, with which they pass on a narrow weak Bridge over the Mouth of Hell : now, those that be heavy laden break the Bridge and fall therein ; but such as have but few Sins pass over securely. On the other side of the Bridge stands *Mahomet*, who shall be transformed into the shape of a mighty Ram, full of Locks and long Fleeces of Wool, in which all his Sectaries, like Fleas, shall shroud themselves ; then will he jump into Paradise, and so convey them all thither.

Paradise he described to be as many miles about as there be Attomes in the Sun, and that it is enclosed with a Wall of ninety times refined Gold, ten thousand miles high, and three thousand thick, having seven Gates to enter in at, and is divided into seven spacious Gardens, and those sub-divided into seventy times seven several places of Delight. In this place he promises to his Mussel-men or true Believers, all sensual Pleasures and Delights imaginable ; namely, That they should have Garments of Silk, with all sorts of Colours, Bracelets of Gold and Amber ; Parlours and Banqueting-houses upon Floods and Rivers, Vessels of Gold and Silver, Angels serving them, bringing, in Gold and Silver Flaggons, Milk and Wine ; curious Lodgings rarely furnished, Cushions, Pillows, and Down-beds, most beautiful Women to accompany them, Maidens and Virgins with twinkling Eyes, Gardens and Orchards with Arbors, Fountains, Springs, and all manner of pleasant



sant Fruit, Rivers of Milk, Honey, and spiced Wine, all manner of sweet Odours, Perfumes, and fragrant Scents, yea, whatsoever the Flesh shall desire to have. In this Paradise (saith *Mahomet*) there is a Table of Diamond seven hundred thousand days Journey long; (*does not he, think you, deserve the Whetstone*) this is for men to feast upon, sitting on Chairs of Gold and Pearl. *Gabriel*, the Porter of Paradise, hath seventy thousand Keys which belong to his Office, and every Key is seven thousand miles long, (*questionless he must be very strong, or else those Keys must needs tire him.*) Here (saith the *Alcoran*) men shall tumble in all manner of Pleasure, reposing upon fair Beds lined with Crimson, there shall they gather the Fruits of the Garden to their Contentment; there shall they enjoy the Company of fair and beautiful Damsels, whose Hairs be Threds of Gold, their Eyes of Diamonds, as big as the Moon, their Lips of Cherries, their Teeth of Pearl, their Tongues of Rubies, their Cheeks of Coral, their Noses of Jaspur, (*very rich Girls*) their Fore-heads of Saphyr, their Eyes exceeding black, and Bodies exceeding white, round fac'd, sweet as Musk, amorous, and very beautiful all over; there shall they spend the time with these Virgins in pleasant Arbors, who being enjoyed, shall have their Virginities again renewed as often as lost. In the midst of this delightful place (saith he) is a very high spreading Tree, higher than all the Mountains in the World, were they heap'd one upon another, and so broad that it shadeth all Paradise. The Trunk of this extraordinary rare Tree is all of Diamond, the leaves of *Ophirian* Gold, and the Boughs of Jett; each Leaf hath an Antick Shape, having on one side growing the Name of God, and on the other that of *Mahomet*.  
Nor

Nor were his ridiculous Fopperies of Hell less than the other; namely, that it was the Navel of the World, compassed with a large high Wall of attractive Adamant, having seven Gates of flaming Brast to enter in at; that it was divided into several Cells or Dungeons, whereof some were more loathsome and fuller of Torments than others, which are prepared for those Souls who have highest transgressed. Some of these Caves (saith he) are so deep, that a Mill-stone in a thousand years cannot attain to the bottom, and other places are without Bottom; In the descent of these deep Caves or Dungeons, are placed sharp Pikes and Swords, to wound and torment the Souls that move there. These Dungeons are full of flaming Oyl and Brimstone, which striketh such a Terror, that the very Devils themselves do howl, scretch, and rage there beyond measure: other Dungeons be full of Serpents, Toads, and all manner of venomous and noisome Creatures that can be imagined. Here shall the Wicked eat of the Fruit of the Tree *Zacon*, which, being in their guts, shall flame like Sulphur; they shall drink boyling water, and every day of new Torments shall have alteration. Some Rivers (saith he) be full of Crocodiles, others so cold as makes them gnash and chatter, others boyl with violence of heat; yet (saith the Alcoran) shall not these pains endure for ever; for after so many thousand years, when each Soul hath suffer'd according to the demerits of the Sins which he hath committed, then shall they be delivered by *Mahomet*; (yea his Charity is so great, that he will deliver the Devils also) first, changing their affrighting shapes into others more tollerable, and then by washing them in a River flowing out of Paradise called *Alcanfer*, they shall become whiter than

than the driven Snow, and from thence forward Sing *Lala Hillulaes* unto *Mahomet*. And this is that he delivers of Hell, whose description he might the better give, as being the place of his proper residence.

His Doctrine of Angels was, that they were either good or bad, yet both subject to death; the good, as consisting of Flame, because *Lucifer*, an Angel, by Ambition was cast out of Paradise; the bad Angels are imprisoned in Dogs, Swine, Toads, Wolves, Bears, Tygers, &c. After the Judgment-day they must be tormented in Hell some Millions of years; and afterwards be delivered by *Mahomet*, and received into Paradise; but as for the Women, poor Souls! be they never so good, they have the Gates shut against them; yet are consigned to a Mansion without, where they shall live happily, as wicked Women to another place, repleat with all dolour and misery.

As absurd and ridiculous were his opinions concerning our Saviour Christ, as that the Virgin *Mary* conceived him by smelling to a Rose, presented to her by the Angel *Gabriel*, and that he was born out of her Breasts; also that she was free from Original Sin, and the Temptations of the Devil. Christ is called in the Alcoran, the *Breath* and *Word* of God, said to know the Secrets of Hearts, to raise the dead to life, cure diseases, restore sight to the Blind, and speech to the Dumb, and that his Disciples wrought Miracles by his Vertue. Yet visit they not his Sepulchre in their Pilgrimages, (not thinking him to have died) as generally bruted; for being (as they say) led towards the Place of Execution, God, not permitting so base a People to put to death so holy a Prophet, did assume him into Heaven: when mist, and sought by the Souldiers in the throng, they laid hold of one of the Judges that had condemned him, who

who resembled him much in favour and proportion, telling him that he should not escape from them again; and so not believing whatsoever he said, did Execute him in his Room. They sharply punish all such as blaspheme him; and say that he shall return to Judgment about forty years before the Worlds ending; and that at the last day the Righteous shall enter into Heaven, the Jews under the Banner of *Moses*, the Christians under the Banner of *Christ*, and the *Saracens* under his Banner.

Having with these and [the like odd whimsies, patched up his Alcoran, to give it the better credit, that the People might imagine it to come from Heaven, he devised this cunning way; He secretly caused a wild Ass to be taken and bound, his Alcoran being fairly written about his Neck; then, as he preached unto the People, he pretended a sudden Rapture, of some extraordinary thing that was revealed to him from above, and with a loud voice spake to the People, *Ye have desired a Law, behold God hath sent you a Law from Heaven; go to such a Desert, there shall ye find an Ass, and a Book tyed about his Neck, which will direct you in the ways which God hath commanded.* Thereupon the People run in great haste (and as they could do no other) found it according as he had said; so with great Pomp they bring back the Ass with the Book about his neck, suitable to the Bearer; and now (as thoroughly convinced) they give great Honour to this their new Prophet.

Thus were these silly Souls deluded by this cunning Impostor to imbrace a brutish, sensual Religion; but fleshly People will have a fleshly Religion, and a fleshly Paradise to inhabit: But like Prophet, like People, and like Religion, for *Mahomet* himself

was

was such a fleshly Fellow, that in glorying of his Strength, he boasted, that he had known his eleven Wives successively in one hour, and permitting, by his impure Law, to his followers, to take unto them four Wives, (though they be nigh of Kin) yea five, marrying them Virgins; and to take besides as many of them which they have bought and taken Captives, as their ability will serve to maintain. These were his sensual brutish baits to catch the credulous inconsiderate Multitude; but his devices are so ridiculous, that a wise man cannot chuse but smile at his conceits in Pleasure: this indeed hath made many of the most serious of them to dislike his inventions and sensual delights. Amongst the rest, hear *Avicena*, one of his own Sect; *Mahomet* (saith he) "hath given us a Law, which sheweth the perfection of felicity to consist in those things which concern the Body; whereas the Wise and Sages of old had a greater desire to express the felicity of the Soul then of the Body; as for the bodily felicity, though it were granted them, yet they regarded it not, nor esteemed it, in comparison of the felicity which the Soul requireth.

*Mahomet* had also in him a spice of the transmigration of Souls from one Body unto another, by which means he devised how a Camel might pass through the Eye of a Needle; the Soul of a Sinner for Purgation entring first into the Body of a Camel, then of a lesser Beast, and finally of a little Worm, which should creep through the eye of a Needle, and so become perfect.

The *Saracens*, his Followers, esteem Rice as a great Delicacy, by reason of their Tradition that it came of *Mahomet's* Sweat; for say they, when *Mahomet* compassed the Throne of God in Paradise,  
God

God turned and looked on him, which made the modest Prophet sweat, and wiping it off with his finger, six drops fell out of Paradise; one whereof produced the Rose, the second Rice, the other four his four Associates.

Concerning the Death of this Impostor there is several Opinions: The Book of the Policy of the *Turkish* Empire, saith, That he was poysoned by one of his Disciples called *Albumor*, to make Tryal of his boasting Prophecy, That he would rise again within three days after his Death. This *Albumor* after coming to see him, found his body torn in pieces, and devoured of Dogs; whereupon, gathering together the Bones that remained into a Coffin, he caused them to be buried. Mr. *Smith*, in his *Gods Arrows against Atheists*, saith, That sitting up late one Evening in his Palace, and having taken his fill of Wine, wherein one of his Companions had poured some Poyson, felt his wonted Sicknes approaching, and made haste forth, saying, He must needs depart to confer with the Angel *Gabriel*, and go aside, lest his glorious Presence should be an occasion of their Deaths: soth he went, and remembering that a soft place was best for his Walling Sicknes, down he fell upon a Dunghil, groveling along with great Pain, coming at the Mouth, and gnashing his Teeth. The Swine came about the Dunghil, fell upon him, wounded him sore, and had eaten him up had not his Wife and others of his House heard the noise of the Hogs, and rescued the false Prophet; however, he died fourteen days after.

His Death happened in the sixty third Year of his Age, and in the eleventh after his *Hegira* or Flight, dying at *Medina*, and was buried there, in the

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the Grave of *Avisee* his Wife; Here is a stately Temple and huge, erected with elegant and magnificent Structures, daily encreased and adorned by the Costs of the *Othomans*, and Gifts of other Princes. Within this Building is a Chappel not perfectly square, covered with a goodly Roof, under which is the Urn of Stone called *Hagiar Monaur*, sometimes belonging to *Avisee* aforesaid. This is all covered with Gold and Silk, and compassed about with Iron Grates gilded: within this, which shineth with Gold and Gems, *Mahomet's* Carcass was placed, and not lifted up by force of Load-stone or other Art, but that stone Urn lieth on the ground.

The *Musulman* Pilgrims, after their return from *Mecha*, visit this Temple, because *Mahomet*, yet living, was wont to say, That he would, for him which should visit his Tombe, as well as if he had visited him living, intercede with God for a life full of Pleasures. Therefore do they throng thither with great veneration, kiss and embrace the grates, (for none have access to the Urn of Stone) and many for love of this Place, leave their Country, yea, some madly put out their Eyes to see no Worldly thing after, and there spend the rest of their days. So zealous are these sottish People in this sensual, senceless, irreligious Religion.

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*Of the Talmud of the Jews, their Dreams  
concerning Adam, &c.*

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THIS *Talmud* saith, that *Adam's* Body was made of the Earth of *Babylon*, his Head of the Land of *Israel*, his other members of other Parts of the World; so *R. Meir* thought he was compact of the Earth

Earth, gathered out of the whole Earth, as it is written, *Thine eyes did see my Substance*; now it is elsewhere written, *The eyes of the Lord are over all the Earth*. There are twelve hours of the Day, saith R. Aha, in the first whereof, the Earth of Adam, or earthly matter was gathered: in the second, the Trunk of his Body fashioned; in the third, his Members stretched forth: in the fourth, his Soul infused: in the fifth, he stood upon his Feet: in the sixth, he gave Names to the Creatures: in the seventh, Eve was given him in Marriage: in the eighth, they ascended the Bed two, and descended four: in the ninth, he received the Precept, which in the tenth he brake, and therefore was judged in the eleventh: and in the twelfth was cast out of Paradise: as it is written, *Man continued not one night in honour*. The Stature of Adam, was from one End of the World to the other, and for his Transgression, the Creator, by laying on his Hand, lessened him: for before, saith R. Eleazar, with his Hand he reached (a reacher indeed) the very Firmament: His Language was Syriack, or Aramitish, saith R. Juda, and, as Rashi blakies addeth, the Creator shewed him all Generations, and the wise men in them. His sin, after Jehuda, was Heresie; R. Jsaac thinketh the nourishing his foreskin.

They farther tell, that he was an Hermaphrodite, a Man-woman, having both Sexes, and a double Body; the Female part joyned at the Shoulders and back parts to the Male, their Countenances turned from each other. This they prove by Moses his words, *So God created Man in his Image, Male and Female created he them, and he called their name ADAM*. Yet after this, is mention of Adam's solitariness, and forming of Eve out of his side, that is, cutting



cutting the Female Part from the Male, and so fitting them to Generation. Thus doth *Leo Hebraus* reconcile the Fable of *Pluto's Androgynus*, with *Moses's* narration, out of which he thinketh it borrowed. For, as he telleth, that *Jupiter* in the first forming of Mankind, made them such *Androgini*, with two Bodies of two Sexes, joyned in the Brest, divided for their Pride, the Navil still remaining as a Scar of the wound then made: so with little difference is this their Interpretation of *Moses*.

As ridiculous and extravagant are their Opinions about their Womens Conceptions and Travel, and of one *Lilich* a she Devil, which should kill their children; to prevent which, they have divers expedients, which take out of their own Writings, as followeth. When a Jewish Woman is great with Child, and near her Time, her Chamber is furnished with necessaries; and then some holy and devout Man (if any such may be had) with Chalk maketh a Circular Line round, and in the Chamber upon all the walls, and writeth on the Door, and within and without on every wall, and about the Bed in Hebrew Letters, *Adam*, *Chama*, *Cbuts*, *Lilich*, or (after the Jewish pronuntiation) *Lilis*. Hereby they signifie their desire, that if a woman shall be delivered of a Son, God may one Day give him a Wife like to *Eve*, and not a shrew like *Lilis*. This Word *Lilis* is read in the Prophet *Isaiah* 34.14. interpreted a Scritch-Owl; but the Jews seem to mean by it a devillish *Spetrum* in Womans shape, that useth to slay or carry away Children, which are on the eighth Day to be circumcised. *Elias Levita* writeth, that he hath read that a hundred and twenty years *Adam* contained himself from his wife *Eve*, and in that space there came to him Devils, which conceived of him, whence were

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ingendred Devils and Spirits, Fairies and Goblins: and there were four Devils, Mothers, or Dams of them, *Lilith, Nuemah, Ogereth, and Machalath*. Thus is it read in *Ben Sira*, When God had made *Adam*, and saw it was not good for him to be alone, he made him a Woman of the Earth, like unto him, and called her *Lilis*. These disagree for Superiority, not suffering *Cesarve priorem Pompeiusve Patrem*: *Lilis* (made of the same mould) would not be underling, and *Adam* would not endure her his equal. *Lilis* seeing no hope of agreement, uttered that sacred word *Jehovah*, with the Cabalistical interpretation thereof, and presently did flye into the Air. *Adam* plainning his case, God sent three Angels after her, viz. *Senoï, Senfenoi, Saumangeleph*, either to bring her back, or to denounce unto her, that a hundred of her Children should dye in a day. These overtook her over the troublesome Sea (where one day the Egyptians should be drowned) and did their message to her: she refusing to obey, they threatned her drowning: but she besought them to let her alone, because she was created to vex and kill Children on the eighth day, if they were men; if women Children, on the twentieth day: They nevertheless forcing her to go, *Lilis* swore to them, that whensoever she should find the name or figure of those Angels, written or painted on Schedule, Parchment, or any thing, she would do Infants no harm, and that she would not refuse that punishment, to lose an hundred Children in a day. And for this cause do they write these names on a Scroll of Parchment, and hang them on their Infants necks. Thus far *Ben Sira*.

In their Chambers always is found such a scroll or painting: and the names of the Angels of Health (this office they ascribe to them) are written over the

the Chamber-door. In their Book *Brandspiegel*, Printed at *Cracovia*, 1597. is shewed the authority of this History, collected by their wise men out of those words, Gen. 1. 27. *Male and female created he them*, compared with the forming of Eve of a Rib in the next Chapter, saying, That *Lilis* the former was divorced from *Adam* for her pride, which she conceived, because she was not made of Earth as well as he; and God gave him another *flesh of his flesh*; and concerning her, R. *Moses* tells, that *Samael* the Devil came riding upon a Serpent, which was as big as a Camol, and cast water upon her, and deceived her.

When any Jewish Woman is in travel, she must not send for a Christian Midwife, except no Jewish can be gotten: and then the Jewish Women must be very thick about her, for fear of negligence or injury. And if she be happily delivered of a Son, there is exceeding joy through all the house, and the Father presently makes festival provision against the Circumcision on the eighth day. In the meane time ten Persons are invited, neither more nor fewer, which are all past thirteen Years of Age: The night after her delivery, seven of the invited Parties, and some others sometimes, meet at the Child's house, and make there great cheer and sport all Night, Diceing, Drinking, Fabling, so to solace the Mother, that she should not grieve too much for the Childs Circumcision.

*Of the Opinion of the Chineses concerning the  
peopling of the World after the Flood.*

THAT after the waters of Heaven had overflowed the Earth, so that all mankind was drowned by an universal Deluge; God seeing that the World would be desolate, and no body to inhabit it, he sent the Goddess *Amida*, the chief Lady of Honour to his Wife *Nacapiran*, from the Heaven of the Moon, that she might repair the loss of drowned mankind, and that when the Goddess having set her feet upon a Land whence the waters were withdrawn, called *Calemphuy*, she was changed all into Gold, and in that manner standing upright with her face looking up unto Heaven, she sweat out at her arm-pits a great number of Children, namely Males out of the right, and Females out of the left, having no other place about her body whence she might bring them forth, as other Women of the World have, who have sinned, and that for a chastisement of their sin, God by the order of Nature hath subjected them to a misery full of corruption and filthiness, for to shew how odious unto him the sin was that had been committed against him. The Goddess *Amida* having thus brought forth these Creatures, which they affirm were thirty three thousand three hundred thirty and three, two parts of them Females, and the other Males, for so say they the World was to be repaired, she remained so feeble and faint with this delivery (how could she do otherwise) having no body to assist her at her need, that she fell down dead in the place, for which cause the Moon at that time in memory of this death of hers, whereat

whereat she was infinitely grieved, put her self into mourning, which mourning they affirm to be those black spots we ordinarily behold in her face, occasioned indeed by the shadow of the Earth, and that when there shall be so many Years run out, as the Goddess, *Amida* brought forth Children, which were, as I have delivered, thirty three thousand three hundred thirty and three, then the Moon will put off her mourning, and afterwards be as clear as the Day.

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*A strange and wonderful Relation of Ferdinand Mendez Pinto a Portugal, which he saw in his Journey in China.*

AFTER the Relation of many and divers things, we came (saith he) to a Town anciently called *Cohilonza*, that is, the flower of the field, and had in former times been in very great prosperity; but about a hundred forty and two years before, a certain stranger chanced to come thither, being as it seems an holy man, although the *Bonzes* (which are their Priests) said, he was a Sorcerer, by reason of the wonders he did, having raised up five dead men, and wrought many other miracles, whereat all men were exceedingly astonished; and that having divers times disputed with the Priests, he had so shamed and confounded them, as fearing to deal any more with him, they incensed the Inhabitants against him, and perswaded them to put him to death, affirming that otherwise God would consume them with fire from Heaven: whereupon all the Townsmen went unto the House of a poor Weaver, where he lodged, and killing the Weaver, with

his Sons, and two Sons in law of his, that would have defended him, the Holy man came forth to them, and reprehending them for this uproar, he told them amongst other things, ' That the God of the Law whereby they were to be saved, was called ' Jesus Christ, who came down from Heaven to the ' Earth, for to become a man, and that it was needful he should dye for men, and that with the price of his precious blood, which he shed for sinners upon the Cross, God was satisfied in his Justice, and that giving him the charge of Heaven and Earth, he had promised him, that whosoever professed his Law with faith and good works should be saved, and have everlasting life; and withal, that the Gods whom the *Bonzes* served and adored with sacrifices of blood, were false, and Idols, where-with the Devils deceived them. Hereat the Priests entered into so great a fury, that they called unto the People, saying, Cursed be he that brings not wood and fire for to burn him, which was presently put in execution by them, and the fire beginning exceedingly to rage, the Holy man said certain Prayers, by vertue whereof the fire incontinently went out, wherewith the People being amazed, cryed out, saying, Doubtless the God of this man is most mighty, and worthy to be adored throughout the whole world; which one of the *Bonzes* hearing, who was Ring-leader of this mutiny, and seeing the Townsmen retire avway in consideration of that they had beheld, he threw a stone at the Holy man, saying, They which do not as I do, may the Serpent of the night ingulf them into Hell fire. At these vvords all the other *Bonzes* did the like, so that he vvvas presently knock'd down dead vvith the stones they flung at him, vvhereupon they cast him into the River,

River, which most prodgiouſly ſtaid his courſe from running down, and ſo continued for the ſpace of five days together that the Body lay in it by means of this wonder many embraced the Law of that Holy man, whereof there are a great number yet remaining in that Country. Whilſt the *Chineſes* (ſaith he) were relating this ſtory to us, we arriv'd at a point of Land, where going to double the Cape, we deſcried a little place environed with Trees, in the miſt whereof was a great Croſs of ſtone, very well made, to which we going, proſtrated our ſelves before it with Tears in our Eyes. The People of the Village beholding us in this poſture, came to us, and kneeling down alſo, with their hands liſt up to Heaven, they ſaid, *Chriſto Jeſu, Jeſu Chriſto, Maria micamutikan late ampone model;* which in our Tongue ſignifieth, *Jeſus Chriſt, Jeſus Chriſt, Mary alwaies a Virgin conceived him, brought him forth, and a Virgin ſtill remained;* whereto we weeping, answered, that they ſpake the very truth; Then they asked us if we were Chriſtians; we told them we were; which as ſoon as they underſtood, they carried us home to their houſes, where they entertained us with great affection; Now all theſe were Chriſtians, and deſcended of the Weaver in whole Houſe the Holy Man was lodged; of whom demanding, whether that which the *Chineſes* had told us was true; they ſhewed us a Book that contained the whole Hiſtory thereof at large, with many other wonders wrought by that holy man, who they ſay was named *Matthieu Eſcandel*, and that he was an Hermit of Mount *Sinai*, being an *Hungarian* by Nation, and born in a place called *Buda*: The ſame Book alſo related, that nine days after this Saint was buried, the ſaid Town of *Cobilonza*, where he was murthered, began to tremble in ſuch ſort, as all the People thereof in a mighty fright,

ran out into the Fields, and there continued in their Tents, not daring to return unto their Houses, for they cryed out all with one common consent, *The Blood of this Stranger craves Vengeance for the unjust death the Bonzes have given him, because he preached the Truth unto us.* But the Bonzes rebuked and told them, that they committed a great Sin in saying so; nevertheless, they willed them to be of good cheer, for they would go all to *Quiay Tiguarenu*, God of the Night, and request him to command the Earth to be quiet, otherwise they would offer him no more Sacrifices: Immediately whereupon, all the Bonzes went accordingly in procession to the said Idol, which was the chiefest in the Town, but none of the People durst follow them, for fear of some Earth-quake, which the very next night, about eleven of the Clock, as these devillish Monsters were making their Sacrifices, with odoriferous Perfumes, and other Ceremonies accustomed amongst them, increased so terribly, that by the Lord's permission, and for a just punishment of their wickedness, it quite overthrew all the Temples, Houses, and other Edifices of the Town to the ground, wherewith all the Bonzes were killed, not so much as one escaped alive, being in number 4000, as the Book delivereth. Wherein it is further said, that afterwards the Earth opening, such abundance of Water came forth, as it clean overwhelmed and drowned the whole Town, so that it became a great Lake, above a hundred fathom deep; moreover, they recounted many other very strange particulars unto us, and also how ever since that time the place was named *Piunganorsee*, that is, *the Chastisement of Heaven*, whereas before it was called *Cohifonzaa*, which signifies the  
Flower



*Flower of the Field,* as we have declared before.

*The History of Agbarus Prince of the Edesseans, his Epistle to our Saviour, with our Saviour's Answer, taken out of Eusebius, lib. I, cap. 14.*

**A**fter that the Divinity of our Lord and Saviour Jesus Christ was made manifest unto all men, thorough the working of Miracles, he drew unto him an innumerable sort of Strangers, far distant from *Judaea*, afflicted with sundry diseases, and every sort of Malady, hoping to recover their Health, of which number King *Agbarus*, Governour of the famous Nations inhabiting beyond the River *Euphrates*, grievously diseased in Body, incurable by the cunning of Men, hearing the renowned fame of Jesus, and the wonderful Works which he wrought agreeable unto the same, published of all men; made petition unto him by Letters, requiring deliverance from this disease: Jesus (though not presently) yielding unto his Petition, vouchsafed to answer him, by an Epistle, that shortly he would send one of his Disciples, which should cure his Disease, promising withal, that he should not only cure his Disease, but as many as belonged unto him, which promise not long after he performed, for after his Resurrection from the dead, and Ascension into Heaven, *Thomas*, one of the twelve Apostles, sent his Brother *Thaddaeus*, accounted among the seventy Disciples of Christ, by Divine inspiration, unto the City *Edessa*, to be a Preacher and Evangelist of the Doctrine of Christ, by whom all things which concerned

concerned the promise of our Saviour, were performed. The Reader hath an approved Testimony of these things in writing, taken out of the recorded Monuments of the Princely City *Edessa*: for there are found inrolled in their publick Registry, things of Antiquity, and which were done about *Agbarus*'s time, yea, and preserved unto this day. There is no reason to the contrary, but that we may hear the Letters themselves, copied out of the Registry, and translated by us out of the *Syrian* Tongue.

*The Epistle of Agbarus to our Saviour.*

“ *Agbarus* Governour of *Edessa*, unto *Jesu*, the  
 “ good Saviour, shewing himself in *Jerusalem*,  
 “ sendeth greeting. I have heard of thee, and thy  
 “ Cures, which thou hast done without Medicines  
 “ and Herbs; for, as the report goeth, thou makest  
 “ the Blind to see, the Lame to go, the Lepers thou  
 “ cleansest, foul Spirits and Devils thou castest out;  
 “ the long diseased thou restorest to health, and  
 “ raisest the dead to life. When that I heard these  
 “ things of thee, I imagined with my self one of  
 “ these two things; either thou art a God come from  
 “ Heaven, and doest those things; or the Son of God  
 “ that bringest such things to pass: wherefore by these  
 “ my Letters I beseech thee, to take the Pains to come  
 “ unto me, and that thou wilt cure this my grievous  
 “ Malady, wherewith I am sore vexed. I have heard  
 “ moreover that the *Jews* murmur against thee, and  
 “ go about to mischief thee. I have here a little City  
 “ and an honest, which will suffice us both.

*Our Saviour's Answer to Agbarus.*

“ *Agbarus*, blessed art thou, because thou hast  
 “ believed in me when thou sawest me not,  
 for

for it is written of me, that they which see me shall  
 not believe in me, that they which see me not  
 may believe, and be saved. Concerning that thou  
 wrotest unto me, that I should come unto thee, I  
 let thee understand, that all things touching thy  
 message are here to be fulfilled, and after the fulfil-  
 ling thereof I am to return again to him that sent  
 me. But after my assumption I will send one of  
 my Disciples unto thee, which shall cure thy  
 Malady, and restore life unto thee, and them  
 that be with thee.

These, Epistles *Eusebius* saith, he translated out of  
 the Records of *Edessa*, written in the *Syrian* Tongue;  
 in which Records it afterward followed, that when  
 Jesus was taken up, *Judas* (which is also called *Thomas*)  
 sent unto him *Thaddæus* the Apostle, one of the se-  
 venty, who, when he came, remained with one  
*Tobias* the Son of *Tobias*. When that the fame was  
 spread of him, and that he was made manifest by  
 the Miracles which he wrought, it was signified to  
*Agbarus*, and said, the Apostle of Jesus is come, of  
 whom he wrote unto thee *Thaddæus* by that time be-  
 gan, thorough the power of God, to cure every sore  
 and sickness, so that all men greatly marvelled. *Agba-  
 rus* hearing of the weighty and wonderful works which  
 he wrought, that he cured in the name and power of  
 Jesus; forthwith suspected the same to be he of whom  
 Jesus had written, saying, after my Ascension I will  
 send one of my Disciples unto thee, which shall cure  
 thy Malady. And when he had called unto him *Tobi-  
 as*, where *Thaddæus* hosted, he said unto him, I hear  
 joy, that a certain mighty man come from *Jerusa-  
 lem* is lodged with thee, and cureth many in the name  
 of Jesus. Who made answer, and said: yea, Lord,  
 there

there came a certain Stranger and hosted at my House, which hath done wonderful things. To whom the King said, Bring him unto me. *Tobias* returning unto *Thaddæus*, said unto him, *Agbarus* the Governour sent for me, and commanded that I should bring thee unto him, that thou may'st cure his Disease. *Thaddæus* answered, I go, for it is for his sake that I am sent thus mightily to work. *Tobias* stirring betimes the next day, took with him *Thaddæus*, and came to *Agbarus*. As he came, even at his Entrance, there appeared unto *Agbarus*, in the presence of his chief men, a great and strange shew in the Countenance of *Thaddæus* the Apostle; at which sight *Agbarus* did reverence unto *Thaddæus*, so that all they which were present marvelled. None of them saw the sight save *Agbarus* alone, which questioned with *Thaddæus*, and said, Art thou of a truth a Disciple of *Jesus* the Son of God, which made me this promise; *I will send unto thee one of my Disciples, which shall cure thy Disease, and shew Life unto thee and all thine?* To whom *Thaddæus* made Answer, Because thou hast greatly believed in the Lord *Jesus* that sent me, therefore am I sent unto thee, but in case that thou believe him as yet, thy hearty Petitions according unto thy Faith thou shalt obtain. To whom *Agbarus* said, I have continued so believing in him, that I could have found in my heart mightily to destroy the *Jews* which crucified him, were not the *Roman* Empire a Let unto my purpose. *Thaddæus* said again, our Lord and God *Jesus* Christ fulfilled the Will of his Father, which being finished, he is ascended unto him. *Agbarus* answered, And I have believed in him and in his Father. To whom *Thaddæus* replied; Therefore in the name of the same Lord *Jesus* I lay my hand upon

upon thee: which when he had done, he was forthwith cured of his Malady, and delivered of the pain that pressed him sore. *Agbarus* marvelled at this, that even as it was reported to him of *Jesus*, so in truth by his Disciple and Apostle *Thaddæus*, without Apothecary stuff and vertue of Herbs, he was cured. And not only he, but also *Abdus* the Son of *Abdus*, grieved with the Gout, and falling at the feet of *Thaddæus*, recovered his former Health by the laying on of his Hands. He cured also many other of his Fellow-Citizens, working marvellous and miraculous things, and preaching the Word of God. To whom *Agbarus* said again, Thou *Thaddæus*, thorough the Power of God, dost these things, and we have thee in admiration: I pray thee moreover, that thou expound unto me the coming of *Jesus*, how he was made Man, his Might, and by what Power he brought such things as we heard to pass. To whom *Thaddæus*; At this Season (saith he) I will be silent, though I am sent to preach his Word, but to morrow call together to my Sermon all thy People and Fellow-Citizens, then will I shew to them the Word of God, and shew the Word of Life, and teach the manner of his coming, how he was made Man, of his Message, and to what end he came, being sent from the Father; moreover, of his Miracles and Mysteries uttered in this World, and Power in bringing things to pass: besides this, his new preaching, and how bare, slender, and humble he seemed in outward Appearance; how he humbled himself, and died, and abated his Divinity; what great things he suffered of the *Jews*, how he was crucified, and descended into Hell, and rent that Hedge and mid-wall never severed before, and raised the dead that of long time had slept; how that

that he descended alone, but ascended unto the Father accompanied with many; how that he sitteth in Glory at the right hand of God the Father, in Heaven; and last of all, how he shall come again with Glory and Power to judge both the quick and the dead. When the Morning was come, Agbarus commanded his Citizens to be gathered together to hear the Sermon of *Thaddæus*; which being ended, he charged, that Gold, coined and uncoined, should be given him: but he received it not; saying, inso-much that we have forsaken our own, how can we receive other Mens?

These things (saith *Eusebius*) were done the three and fortieth Year, which being translated word for word out of the Syrian Tongue, he thought good to publish.

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*The Conversion of a Thief by St. John the Apostle, related by Clemens, and quoted by Eusebius, Lib. 3. ch. 20.*

**H**EAR (saith he) a Fable, and yet not a Fable, but a true Report of *John* the Apostle, deliver'd unto us, and committed to memory. After the decease of the Tyrant, when he had returned to *Ephesus*, out of the Isle *Patmos*, being requested, he went unto the Countreys adjoyning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by Lot unto the Ecclesiastical function, of them whom the holy Ghost had assigned. When he was come unto a certain City not far distant, (the name whereof divers do expresse) and among other things had recreated the Brethren, beholding a young man of a goodly body, gracious face, and fer-

servent mind, he turned his face unto him that was appointed chief over all the Bishops, and said, I commend this young man unto thy Custody, with an earnest desire, as Christ and the Church bear me witness. When he had received his charge, and promised diligence therein, he spake and protested unto him the second time in words to the like effect: Afterwards he returned to *Ephesus*. But the Elder taking the young man that was delivered unto him, brought him up at home, and ceased not, but cherished him still: and in process of time baptized him. He came at length to be so diligent and serviceable, that he made him a Phylacterie or Livery Garment, signed with his master's Arms. But this young man became very dissolute, and perniciously accompanied himself with them of his own years, idle, dissolute, and acquainted with ill behaviour. First, they bring him to sumptuous Banquets: next they guide him in the night to steale and to rob: after this, they require that he consent to the committing of a greater offence. Thus he acquainting himself by little and little, through the greatness of his capacity, much like a Horse of a hardened mouth, fierce, strong, and hardy, forsaking the right way, with the biting of the Bridle, bringeth himself into a bottomless pit of all disorder and outrage. At length, despairing of the Salvation that cometh of God, being past all hope of Grace, he practised no toy nor trifle, but once being over shoes, he proceeded forward, and took the like lot with the rest of his Companions; and a rout of Thieves being gathered together, he became a most violent Captain over them, wholly bent to slaughter, murder, and extream cruelty. In the mean while, necessary so constraining, the Bishop sent for *John*. He, when he had ended and finished

finished the cause of his coming. Go to (saith he) O Bishop, restore to us thy Charge, which I and Christ have committed unto thy Custody, the Church, whereof thou art Head, bearing witness. The Bishop at the first was amazed, supposing some deceit to be wrought touching Money which he had not received, yet was he not able to answer him, for that he had it not, neither to mistrust *John*. But when *John* had said, I require the young man, and the Soul of our Brother; then the Elder looking down with a heavy Countenance, sobbing and sighing, said, He is dead. To whom *John* said, How? and by what kind of Death? He answered, He is dead to God; for he is become wicked and pernicious, and in short, a Thief; for, he keepeth this Mountain over against the Church, together with his Associates. The Apostle then rending his Garment, and beating his Head with great Sorrow, said, I have left a wise Keeper of our Brother's Soul; prepare me a Horse, and let me have a Guide. He hastened out of the Church, and rode in Post; being come to the place appointed, he is straitway taken of the thievish Watch; he neither flyeth nor resisteth, but exclaimeth: for this purpose came I hither, bring me unto your Captain, who in the mean space, as he was armed, beheld him coming: But when he saw his Face, and knew that it was *John*, he was stricken with Shame, and fled away. The old man, forgetful of his Years, with Might pursueth him flying, and cryeth, My Son, why flyest thou from me thy Father, unarmed and old? Tender my Case, O Son, be not afraid, as yet there remaineth hope of Salvation; I will undertake for thee with Christ, I will die for thee if need be, as Christ died for us; I will hazard my Soul for thine, trust



trust to me, Christ sent me. He hearing this, first stood still, casting his countenance to the Ground, next shook off his Armour, trembling for Fear, and wept bitterly. He embraced Saint *John*, and coming unto him, answered, as well as he could for weeping, so that again he seemed to be baptized with Tears, the shaking of the Hand onely omitted. The Apostle, when he had promised and protested to procure for him Pardon of our Saviour, and prayed, and fallen upon his knees, and also kissed his right hand, now cleansed through repentance, brought him unto the Church again. When that also he had poured forth oftentimes prayers for him, and strugled with him in continual fastings, and mollified his Mind with divers and sundry Sermons, and confirmed him, departed not before he had fully restored him unto the Church, and exhibited a great example of true repentance, a great trial of new Birth, and a singular token of the visible Resurrection.

*The Conspiracy of Earl Gowry to have murdered King James in Scotland. Anno 1600.*

**W**illiam Lord Ruthen, Earl Gowry, was for Rebellion put to death at *Sterlin* Anno 1584, yet notwithstanding, his eldest Son *John* not long after was restored in blood, and had leave to travel beyond Seas; where he carried a cankered Heart against the King for his Father's Death, although his Majesty were then but two years old; for at *Padoua*, amongst other impressa's in a fencing School, he caused a hand and sword, aiming at a Crown for his Device. Returning home, and too big in his own thoughts to be comprehended with Court observance, he retired to his

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Family; accompanied with such of his Creatures that could descend to observe him; only a Brother of his named *Alexander* was designed to play the Courtier to take off the suspicion, being of the King's Bed-Chamber. In the mean time the Earl gets what Confederates he could into his conspiracy; and so the Murder of the King was resolved of on this manner.

The Earl sends his Brother *Alexander* from *Saint Johnstons*, his House, to the King at *Faulkland*, to entice him thither with as much privacy as could be. And over night, the fourth of *August 1600*, commands one of his servants, *Andrew Henderson*, to ride with his Brother *Alexander*, and one *Andrew Ruitben*, to *Faulkland* to the Court the next morning by seven a clock. The King turning his foot in the stirrop to hunt, *Alexander* tells him, that he had apprehended one lately come from beyond Seas, with much Gold coyn, and sundry suspicious Letters to Popish Lords; advising his Majesty to receive the Mony and Letters, and to examin the Person, being in safety with his brother at *Saint Johnstons* (but ten miles) and this to be done speedily and privately; which was concluded on, and to be done at Noon, vvhilst his Train and Attendants should be at dinner. *Alexander* immediately commands *Henderson* to speed to his Brother, finding him in his Chamber, vvhether they had communication, that the King vvhould be there by Noon, and that the business took vvell vvvith the King, for he clapt him about the neck. That he vvas accompanied vvvith a slender Train, the Duke of *Lenox*, *Sir Thomas Erskin*, and about a dozen persons more. Well, says the Earl, get on your plate sleeves, for I must take an High-land Robber.

The King staying longer in his sport of hunting than was expected, the Earl at middle of dinner;

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*Andrew Rutben* came in haste, and signified the King to be neer at hand; presently after came *Alexander*, and *William Blaire*, and withdrew themselves to consult, sending *Henderson* for the Earl's Gauntlet and Steel Bonnet; at the instant the King comes in, is received by the Earl, and retires to dinner.

*Alexander* bids *Henderson* to fetch the keys of the Chambers from one *William Rynd*, and presently after *Craufston* requires *Henderson* to come to the Earl, who commanded him to attend his Brother *Alexander*, and to do what e're he did bid him; which was to be locked up within the round Chamber, and to stay in silence till his return.

Neer the end of dinner, the King at his Fruit, and the Lords and Waiters gone to eat, *Alexander* begs of his majesty in this opportunity to withdraw, and to dispatch the business. And up he leads him through four or five rooms, locking each door behind them, till they came into the round Chamber, where *Henderson* stood armed. No sooner entred, but instantly *Alexander* clapping on his Hat, pulls out *Henderson's* Dagger, and holding it to the King's breast, with a stern countenance faces the King; and says, Now Sir, you must know I had a Father, whose blood calls for revenge, and you must die, and pointing to the Kings heart with the dagger, *Henderson* tript it out of his hand, who afterwards deposed, that he did verily believe if *Alexander* had retained the Dagger so long as one might goe six steps, he had killed the King therewith; but wanting the Dagger, the King gave him gentle Language, excusing himself from the Death of *Gowry*, by his then infaney; advising him not to lay violent hands on the sacred Person of his anointed Sovereign, especially in a cause of his innocency, pleading the Laws of

God and man; and his merits, by restoring his Brother in Blood and Honours; by breeding his Sister the nearest in the Queens affection, and by his reception of his Bed-chamber, withall promising Pardon of all that is past, which wrought so much upon Alexander for the present, that he leaves the King in Custody of Henderson until he returns from his Brother, having taken oath of the King nor to stir nor cry out, and so locks them in.

Alexander gone, Henderson trembles with reverence of his Sovereign, and craves Pardon; the King works upon his passion, and asks him what he was? who answered, a servant of the Earls; and wilt thou kill me? says the King; he replied with an oath, himself would sooner die.

Presently Alexander enters with a Garter in his hand, and says, Sir, there is no remedy, by God you must dye, and strives to bind the Kings hands; who said, Nay, fall you not, I se die a free man, and struggling together, Alexander got the Kings head under his arin, and his hand upon his mouth, which the King bit by the thumb, and dragging him to the window, bade Henderson open it; which being done, the King cried out into a back Court, vvhether the Duke, the Earl of Mar, and others were in pursuit of him, who was rumour'd to be gone out the back way into the Park.

At this sudden cry of Treason, and known to be the Kings voice, they hastened to the Chamber where he dined, but no entrance was found. The while John Ramsay and Sir Thomas Erskin got up by a turn-pike back pair of stairs, directed that way by a boy of the House, who saw Alexander ascend that way, and forcing one door finds them panting. Ramsay casts off his Hawk from his

his Fist, draws out his Faulchion, and wounds him deadly in the Belly, (*being bid to strike low, for the King found him armed with a Male;*) and at that instant comes in Sir Thomas Erskin, Doctor Herres, and one Wilfon, and by them was the Body dispatch'd, whilst Henderfon slipt away. But soon they suspected, by the noise of unlocking doors, that Gowry himself was coming to assail them; wherefore they advised the King to withdraw into the Lobby, and cast the King's Coat upon the dead Body.

The Earl soon entred by his double Keys, with seven Servants, the fore-way, and his Case of Rapiers, his usual Weapon, ready drawn, to whom Erskin earnestly said, (*to divert him from his purpose*) *What do you mean my Lord? The King is killed,* and points to his Brothers covered Body, bleeding on the ground.

At the uttering of those Words, Gowry stops, and abating of his Fury, sinks the points of his Weapons; when suddenly Herres assails him with his rusty Sword, Ramsay steps in and strikes him to the Heart, yet not so soon but the Earl thrust him into the Thigh, assisted by Crawston, who hurt Erskin and Herres in the hand, and they run him through his Body, who lived only long enough to be hanged and quartered.

Forthwith came up all the Lords, the Court, and Townsmen; where, after thanks to God for this Mercy, they surveyed Gowry's Body, which did not bleed untill a Parchment was taken out of his Bosom with Characters, and these Letters, which put together, made TETRAGRAMMATON; having been told, *His Blood should not spill whilst he had that Spell.* Being thus deceived by the Devil, he thought he should not die until he had Power and Rule, which

he had of the King, and so suffered by the Sword.

The Bodies of the two Brothers were sentenced by the Parliament, hanged on a Gibbet, dismembred, and their Heads set upon the Prison House, and then ordained the fifth day of *August*, in all Ages to come, should be solemnly kept for publick Prayers.

Thus this Earl, by his horrid Treason, undid his Family, two of his Brothers, *William* and *Patrick*, flying beyond Sea : there still remained in *Scotland* a younger Son, being then a Child, who was from that time imprisoned by Act of Parliament, and so continued afterwards in the Tower of *London*, untill King *James* his Death, but by King *Charles* restored to Liberty, with a small Pension, which kept him like a Gentleman, untill discontinued by the Rump Parliament ; by which means that failing, he walk'd the Streets poor, only enrich'd in his Skill of Chymical Physick, and in other parts of Learning, which he got whilst he lost his Liberty.

Now remaineth to tell ye the King's Grace and Preferment unto his Rescuers; Sir *Thomas Erskin* was created Earl of *Kelly*, and by degrees, Knight of the Garter, Captain of the King's Guard, and Groom of the Stool. *Dr. Herres* was well rewarded, but lived not long after. *Henderfon* had a large Pension confirmed by Act of Parliament, which he lived to enjoy a long time. *Ramsay* had the honour of Knight-hood, with additional bearing of his Coat of Arms, *A Hand holding forth a Dagger, mouined proper, piercing a bloody Heart, the Point crowned Imperial, with this Motto,*

*Hæc dextra vindex, Principis & Patriæ.*

Upon which, one thus verified.

An Arm and Hand (well arm'd with heavenly might)  
That gripp'd a just drawn Sword thrust through a heart  
Adorned with a Royal Diadem;                      This

This, and this Motto was his own by Right,  
 Given by his Sovereign for his just Desert,  
 And in his Coat of Arms inserted them.  
 His right hand did revenge, and overcame,  
 His Prince and Countries Foes, and purchas'd Fame.

Next he attained to be Lord Viscount *Haddington*,  
 and Earl of *Holderness*, living in great Love and  
 Splendour all the days of King *James*, whom he  
 quickly after followed to the Grave, dying on Tues-  
 day the 24<sup>th</sup>. of *January*, 1625. and was buried in  
 the Abbey Church of *Westminster*, the last of *Febru-*  
*ary* next following. Seven notable Observations  
 were remarkable in his Life, happening each of them  
 upon a *Tuesday*, which one thus comprehended in a  
 Sonnet.

Upon a *Tuesday* he his Birth began,  
 Upon a *Tuesday* he his Baptism had,  
 Upon a *Tuesday* he his Honour wan  
 Upon the *Gowries*, ( whose Intents were bad )  
 Upon a *Tuesday* he at first did wed  
 The noble *Sussex* Daughter, who deceas'd;  
 Upon a *Tuesday* then he married  
 Sir *William Cockain's* Child, by Heavens behest.  
 Upon a *Tuesday* he did taste Death's Cup,  
 And to his blest Redeemer gave his Spirit,  
 Upon a *Tuesday* he was clos'd up (herit.  
 Within his Tomb, which doth his Corps in-  
 Thus upon *Tuesdays* 'twas his Lot to have,  
 Birth, Baptism, Honour, two Wives, Death, and  
 ( Grave.

Eight years after this treasonable Attempt of the  
*Gowries*, *George Sprot*, one of the Earl's Confederates,  
 Notary Publick at *Aymouth* in *Scotland*, from some  
 Words of his, sparingly and unawares expressed,

and some Papers found in his House; whereof being examined, with little ado he confessed, and was condemned and executed at *Edenburgh*. *August* 12. 1608.

He died very penitently, and to those Ministers which visited him after his Condemnation, he confessed his Guilt with great Humiliation. Afterwards ganging up the Ladder, with his Hands loose and unty'd, he was again put in Mind of his Confessions; and for the greater assurance thereof, performed an Act marvellous, promising by God's Assistance to give them an evident Token before the yielding up of his Spirit, which was, when he had hung a very good while, he lift up both his hands a good height, and clapped them together three several times, to the Wonder of thousands of Spectators.

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*A notable Combat betwixt a Knight and an Esquire in the time of Richard the Second.*

THIS Combat was fought before the King's Palace at *Westminster*, on the Pavement there, betwixt one Sir *John Annesly* Knight, and one *Thomas Katrington*, Esquire, the seventh of *June*, Anno 1380: the occasion thus.

The Knight accused the Esquire of Treason, for that where the Fortres of *S. Saviour*, within the Isle of *Constantine* in *Normandy*, belonging sometime to Sir *John Chandos*, had been committed to the said *Katrington* as Captain thereof, to keep it against the Enemies; he had for Money sold and delivered it over to the French-men, whereas he was sufficiently provided of Men, Munition and Victuals, to have defended it against them. And since the Inheritance  
of



of that Fortrefe and Lands belonging thereto, had appertained to the said *Amesty* in right of his Wife, as nearest Cousin by Affinity to Sir *John Chandor*, if by the false Conveyance of the said *Katrington* it had not been made away, and alienated into the Enemies Hands, he offered therefore to try the Quarrel by Combat against the said *Katrington*: which being put to the Judgment of ancient Knights, it was by them delivered, That for such a Foreign Controversie that had risen within the Limits of the Realm, but touched Possession of things on the further side the Sea, it was lawful to have it tryed by Battel, if the cause were first notified to the Constable and Marshal of the Realm, and that the Combat was accepted by the Parties.

Hereupon was the Day and Place appointed, and all things provided ready, with Lifts, railed and made so substantially, as if the same should have endured for ever. The Concourse of People that came to *London* to see this tryed, was thought to exceed that of the King's Coronation; so desirous men were to behold a sight so strange and unaccustomed.

The King, and his Nobles, and all the People, being come together in the morning of the day appointed, to the place where the Lifts were set up, the Knight being armed, and mounted on a fair Courser, seemly trapped, entereth first as Appellant, staying till his Adversary the Defendant should come. And shortly after was the Esquire called to defend his Cause, in this form; *Thomas Katrington*, Defendant, come and appear, to save the Action for which Sir *John Amesty*, Knight and Appellant, hath publickly and by Writing appealed thee: He being thus called thrice by a Herald at Arms, at the third Call he cometh, armed likewise, and riding on a Courser trapped

ped with Traps, embroidered with his Arms.

At his approaching to the Lists, he alighted from his Horse, left, according to the Law of Arms, the Constable should have challenged the Horse if he had entred within the Lists: but his shifting nothing availed him; for the Horse, after his Master was alighted, ran up and down by the Rails, thrusting his Head sometimes over, and sometimes both Head and Breast; so that the Earl of *Buckingham*, because he was High Constable of *England*, claimed the Horse afterwards, swearing that he would have so much of him as had appeared over the Rails, and so the Horse was adjudged unto him.

But now to the matter of the Combate; (for this Challenge of the Horse was made after) as soon as the Esquire was come within the Lists, the Indenture was brought forth by the Marshal and Constable, which had been made and sealed before them, with consent of both Parties, in which were contained the Articles exhibited by the Knight against the Esquire, and there the same was read before all the Assembly. But the Esquire, whose Conscience was thought not to be clear, but rather guilty, went about to make Exceptions, that his cause by some means might have seemed the sounder. But the Duke of *Lancaster* hearing him so stay at the matter, sware, that except, according to the Conditions of the Combate and the Law of Arms, he would admit all things in the Indentures comprised, that were not made without his own Consent, he should, as guilty of the Treason, forthwith be had to Execution. The Esquire hearing this, said, that he durst fight with the Knight, not only in those Points, but in any other matter whatsoever: for, he trusted more to his strength of Body, and favour of his Friends,

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than in the cause which he had taken upon him to defend, being a mighty man of Stature, whereas the Knight among those that were of a mean Stature, was one of the least.

Before they entered the Battel, they both took an Oath, as well the Knight as the Esquire, that the Cause in which they were to fight was true, and that they dealt with no Witchcraft nor Art Magick, whereby they might obtain the Victory of their Adversary; nor had about them any Herb, or Stone, or other kind of Experiment which Magicians use to triumph over their Enemies. This Oath received of either of them, and therewith having made their Prayers devoutly, they began the Battel, first with Spears, after with Swords, and lastly with Daggers; fighting so a long time, till at last the Knight had bereft the Esquire of all his Weapons, manfully overthrowing his Enemy. But as the Knight would have fallen upon the Esquire, thorough Sweat that ran down by his Helmet, his sight was hindred, so that thinking to fall upon the Esquire, he fell down sideling by him; which being perceived by his Enemy, although he was almost overcome with long fighting, yet made he to the Knight, and threw himself upon him, so that many thought the Knight would be overcome, though others doubted not but that the Knight would recover his Feet again, and get the Victory of his Adversary.

The King in the mean time caused it to be proclaimed, that they should stay, and that the Knight should be raised up from the ground, and so meant to take up the matter betwixt them. But those that were sent for that purpose, the Knight besought them, that it might please the King to permit them

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to lye still, for he thanked God he was well, and doubted not to obtain the Victory, if the Esquire might be suffered still to lye on him.

But when it would not be so granted, he was contented to be raised up, and was no sooner set on his feet, but he chearfully went to the King without any mans help; whereas the Esquire could neither stand nor go without the help of two men to hold him up, and therefore was set in his Chair to take his ease, to see if he might recover his strength.

The Knight at his coming before the King, besought him and his Nobles to grant him so much, that he might be laid on the ground, as before, and the Esquire to be laid upon him; for the Knight perceived that his Adversary, through excessive heat, and the weight of his Armour, did marvellously faint, so as his Spirits were in a manner taken from him. The King and the Nobles perceiving the Knight so courageously to demand to try the Bartel forth to the uttermost, offering great Sums of Money that so it might be done, decreed, that they should be restored again to the same plight in which they lay when they were raised up. But in the mean time, the Esquire fainting, and falling down in a swoon, fell out of his Chair, as one that was like to yield up his last Breath presently among them. Those that stood about him cast Wine and Water upon him, seeking so to bring him again, but all would not serve, till they had plucked off his Armour, and his whole Apparell, which thing proved the Knight to be the Vanquisher, and the Esquire vanquished.

After a little time, the Esquire began to come to himself, and lifting up his Eyes, began to hold up his head; and to cast a gasty look on every one about him; which when it was reported to the Knight, he

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cometh to him armed as he was, (for he had put off no piece since the beginning of the Fight) and speaking to him, called him Traytor, and false perjured man, asking of him if he durst try the Battel with him again: but the Esquire having neither Sence nor Spirit whereby to make answer; proclamation was made that the Battel was ended, and every one might return home.

The Esquire, immediately after he was brought to his lodging, and laid in Bed, grew distracted; and so continuing still out of his Wits, about nine of the Clock the next day he died.

*Of such another like Combat fought in France.*

**T**HIS Combat was between one Robert le Blanch and Lewis le Force, in a case of Treason, Blanch the Appellant grapples Le Force, and casts him down, sets his left foot upon the others stomach, holding up his right hand, with his Sword by the Hilt, his left hand within a Foot of the point, and therewith presently he meant to stab him: but to add more strength, his right foot was somewhat raised from the Ground; when instantly the King cryed hold, hold, casting his Truncheon to part them, whereat Le Force nimbly leapt up without hurt.

The King being willing to preserve Le Force's Life, not with any good affection (for he supposed him guilty) but for the future examination of Confederacy; yet he adjudged him vanquished, which the defendant utterly denied, and craved Judgment of the Constable and Marshal, who had a pretty way to save the Kings Honour, and yet to do justice, which was, that Le Force should be prostrate to the fatal streak as before, and the Appellant with all his former advantage

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tage and form of Postures, and so they did. When Le Fort with nimble strength lifted up Blanch his right foot, which tript him down, skipt up himself, and stab'd the other to the Heart. And forthwith kneeling to the King, told him, *That besides the Assistance of his Patron Saint, the merit of Innocency, and the event of this legal Tryal, which he in honour would not refuse; yet for more satisfaction to his Majesty he produced six sufficient Witnesses, attending in the Field, whom he preserved upon all events, and who elected him.*

However, the King quarrelled with the Constable and Marshal for declining his Sentence, being Supreme, which they humbly denyed. *The King being a Party in case of Treason, or Felony, cannot be Judge; in Lands and Honour he may.* This distinction in those times of Treason, was taken for Reason.

*A remarkable piece of Justice done by the Emperor Rodolphus.*

**R**odolph the Emperour of Germany being at Nurnberg, intent about the affairs of the Empire; there came a Merchant to him, and complain'd, that having left a Bag with two hundred Marks in it, with a Citizen with whom he had lodged, the man now denied the same; the Emperour ask'd him for his Proofs: he takes his Oath of it, but could produce no other Witnesses: The Emperour bids him to stay in another Room, enquiring of him what manner of Bag it was, wherein the Money was put. Then purposing to send for the man, it fell out, that he amongst other Citizens came to salute and welcome the Emperour. The Emperour knowing the man;

man, ſaid to him: *O Sir, methinks you have a very handſome Hat, pray thee give it me:* the Citizen gave it, and took it for an Honour that the Emperour would accept of it; then did he withdraw himſelf, and ſent a Servant to this Man's Wife, deſiring her from her Husband to ſend him ſuch a Money-bag (deſcribing of it) and that (ſaid he) you may know that I come from your Husband, he gave me his Hat for a Token. The Woman ſought out the Bag, and gave it him; the Emperour ſhews the Merchant the Bag, who knew it, and rejoiced at the ſight of it. Then the Emperour calling the Citizen, tells him, that this man had complained to him that he had cozened him of a Sum of Money delivered into his Cuſtody; the Citizen denies, and ſwears that none was delivered to him: the Emperour produceth the Bag; the Citizen was confounded, and faulſters in his words; whereupon the Emperour cauſeth him to pay the Merchant to the full, and ſets a good fine upon his head beſides, and ſo the buſineſs was ended.

*Of the great friendſhip between Damon and Pithias, two Pythagorean Philoſophers.*

THEſe two friends were both of them Students of Pythagoras's Learning; it ſo happened, that one of them was accuſed to have conſpired againſt Dionyſus King of Sicilie; for which they were both taken, and brought before the King, who immediately gave ſentence, that he who was accuſed ſhould be put to death. This Judgment being paſſed on him, he deſired of the King that ere he died, he might return home to ſet his houſhold in order, and to diſtribute his goods; whereat the

the King laughing, demanded of him scornfully, what pledge he would leave him to come again. At which words, his Companion stept forth, and said, that he would remain there as a Pledge for his Friend; that in case he came not again at the day appointed, he willingly would lose his Head. Which Condition the Tyrant received; and the young man that should have dyed was suffered to depart home to his House, where he did set all things in order, and disposed his Goods as he thought meet. The day appointed for his Return being come, and most part of it past, the King called for him that was Pledge, who came forth merrily, without any shew of Fear, and freely offered to abide the Sentence of the Tyrant, willing to dye for the saving the Life of his Friend. But as the Officer of Justice had closed his Eyes with a Kerchief, and had drawn his Sword to have stricken off his Head, his Fellow came running, and crying, That the day of his Appointment was not yet fully past; wherefore he desired the Minister of Justice to loose his Fellow, and to prepare to do Execution on him that had given the occasion. Whereat the Tyrant being much abashed, commanded both of them to be brought to his Presence; and when he had enough wondered at their noble Dispositions, and their Constancy in Friendship, he offering to them great Rewards, desired them to receive him into their Company: and so doing them much Honour, did set them at Liberty.

*Another of Christian Friendship.*

**U**NDER the seventh Persecution, *Theodora*, a godly Virgin, for her Religion was condemned to the Stews, where her Chastity was to be a Prey



to all Corners : which Sentence being executed, many wanton young men were ready to press into the House. But one of the brethren, called *Didymus*, putting on a Soldiers habit, would have the first turn, and so going in, perswaded her to change Garments with him, and so she in the Soldiers habit escaped : and *Didymus* being found a man, was carried before the President, to whom he confessed the whole matter, and so was condemned. *Theodora* hearing of it, thinking to excuse him, came and presented her self as the guilty Party, desiring that she might die, and the other be excused ; but the merciless Judge caused them both to be put to death.

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*The admirable love and affection betwixt Titus and Gisippus, two Noble young men, the one of Rome, the other of Athens.*

There was in the City of *Rome*, a noble Senator named *Fulvius*, who sent his Son called *Titus*, being a child, to the City of *Athens* in *Greece* (the fountain then of good Letters) there to learn and be instructed, boarding him with a worshipful man of that City, called *Chremes*. This *Chremes* had a Son named *Gisippus*, who not onely was equal to the said young *Titus* in years, but also in stature, proportion of body, favour, countenance and speech ; in a word, so like, that without much difficulty it could not be discerned of their own Parents which was *Titus* from *Gisippus*, or *Gisippus* from *Titus*. These two young Gentlemen, as they seemed to be one in form and personage, so shortly after acquaintance, the same Nature wrought in their hearts such a mutual affection, that their wills and appetites daily more and more so confederated

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rated themselves, that it seemed no other when their names were declared, but that they had onely changed their places, issuing (as I might say) out of one body and entring into the other. They went to their Learning and Study together, as also to their Meals and Pastimes, delighted both in one doctrine, and profited equally therein, with such fruitful encrease, that in few years scarce any in *Athens* were comparable unto them. At last died *Chremes*, leaving his Son *Gisippus* a vast Estate, and being now of ripe years, his friends and kindred were at him to marry, as also his friend *Titus*, thereby to propagate his Posterity.

They having found one in all respects answerable unto him, with much importunity he was contented to go and see her, whom he liked so well, that he became greatly enamoured of her, taking great delight in the contemplation of her most excellent beauty, and rare endowments of mind. But no happiness could betide him without his friend participated with him: therefore on a time he took *Titus* along with him to see this Idol of his Soul, who having beheld so Heavenly a personage, adorned with Beauty inexplicable, such an amiable countenance, mixt with maidenly shamefastness, and the rare and sober words, so well couched, proceeding from her pretty mouth, struck him with so much admiration, that neither the Study of Philosophy, nor the remembrance of his dear friend *Gisippus*, who so much loved and trusted him, could put the remembrance of her out of his mind; so that withdrawing himself as it were into his Study, tormented and oppressed with Love, he threw himself on a Bed, and there ruminating upon what was passed, and thereby his unkindness to his dear friend *Gisippus*, he began to curse his fate, and wish

with he had never come to *Athens*; and these thoughts took such a deep impression upon him, that what for lack of sleep and other perturbations, he was brought into a very languishing condition. His friend *Gisippus* perceiving this alteration, and willing to remedy what was amiss in him, demanded of *Titus* what was the cause of his disease, blaming him for unkindness in not revealing it unto him, protesting there was nothing which lay in his power which he would not undergo to pleasure his friend; with which words the mortal sighs renewed in *Titus*, and the salt tears brake out of his eyes in such abundance as it had been a Land-flood running down off a Mountain after a storm, so that *Titus* as it were constrained, blushing and ashamed, holding down his head, with much difficulty returned this answer.

My dear and most loving friend, withdraw your friendly offers, cease your courtesie, refrain your tears and regrettings, rather take a knife and slay me here where I lie, or otherwise take vengeance on me, most miserable and false Traitor unto you, and of all other most worthy to suffer shameful death. For whereas God of Nature, like as he hath given to us similitude in all the parts of our body, so had he conjoyned our wills, studies, and appetites together in one, so that between men was never like concord and love, as I suppose. And now notwithstanding, onely with the look of a woman, those bonds of love be dissolved, reason oppressed, friendship excluded; there availeth no Wisdom, no Doctrine, no Fidelity or trust: yea, you your self is the cause of all this. Alas, *Gisippus*! what envious Spirit moved you to bring me with you to her whom ye have chosen to be your Wife, where I received this poison; I say, *Gisippus*, where was then your wisdom, that you remembered

not the frailty of our common Nature > what needed you to call me for a witness of your private delights? why would ye have me see that, which you your self could not behold without ravishing of mind and carnal appetite? Alas! why forgot ye, that our minds and appetites were ever one > and that also what you liked, was ever to me in like degree pleasant? what will ye more? *Gisippus*, I say, your trust is the cause that I am intrapped. The rayes or beams issuing from the eyes of her whom you have cholen, with the remembrance of her incomparable vertues, hath pierced my heart in such wise, that I desire nothing more than to be out of this wretched Life, which is not worthy the company of so noble and loving a Friend as you be; concluding his Speech with a profound Sigh, and such plenty of Tears, as as if his whole Body would be dissolved into salt drops.

But *Gisippus*, nothing dismay'd at his words, embracing and kissing him, thus answered, Why *Titus*, Is this your only sickness and grief, that ye so uncourteously have so long concealed, and with much more unkindness kept from me than ye have conceived it? I acknowledge my folly, wherewith ye have rightly upbraided me, that in shewing her to you whom I loved, I remembered not the estate of our Nature, nor the agreeableness, or (as I may say) the unity of our two Appetites: surely that default can be by no reason excused; wherfore it is only I that have offended: I cometh to you *Titus*, I love that Maid as much as any wise man may possible, and took in her company more delight and pleasure, than of all the Treasure and Lands that my Father left me, which you know was very much; howbeit, for the fervent love I bear to your Vertues, here I renounce to you  
clearly

clearly all my title and Interest that I now have, or might have in that Maiden.

And therefore call to you your former Courage, abandon all the Heaviness, the day appointed for our Marriage approacheth, let us consult how without difficulty ye may wholly attain your desire. Now you know that we two be so alike, that being apart, and in like Apparel, few men do know us from each other, also you know the custom is, that notwithstanding any Ceremony done at the time of the Spoulsals, yet the Marriage is not confirmed until at Night, that the Husband puts a Ring on the Finger of his Wife, and unlooseth her Girdle. Wherefore I my self will be present with my Friends to perform all the parts of a Bridegroom, and you shall abide in a secret place where I shall appoint you, until it be Night, when you shall be conveyed into the Maids Chamber, and for the likeness of our Personages and of our Apparel, you will not be known by the Women, which have with us no acquaintance; then get you to Bed, and put your own Ring upon the Maids Finger, and undo her Girdle of Virginity, by which the Marriage will be consummated. With these words *Titus* began to move as it were out of a Dream, and doubting whether he heard *Gisippus* speak, or else saw but a Vision, lay still as a man abashed, but having a little recovered himself, he thanked *Gisippus* for his incomparable kindness, but refused the Benefit that he offered, saying, that it were better a hundred such unkind wretches as he was should perish, then so noble man as was *Gisippus* should suffer any reproach or damage. But *Gisippus* swore and protested that he freely resigned the Lady unto him, and therewith embraced and kissed *Titus*; who

thereupon setting himself up in his Bed, the blood somewhat resorted unto his visage, and after a little good Meats and Drinks taken, he was in a few days restored again to his former strength and vigour.

In short, the day of Marriage was come, when *Gisippus* accompanied with his Friends, went to the Bride's House, where they were nobly entertained and feasted, and after the Covenants were read and sealed, the Dowry appointed, and all other things concluded, the Friends of either part took their leave and departed; the Bride with a few Women (as was the custom) brought into her Chamber; then, (as it was before agreed) *Titus* was conveyed into her Chamber, and being taken for *Gisippus* into her Bed; where he first demanded of her, if that she loved him, and vouchsafed to take him for her Husband, forsaking all other, which she with a blushing countenance, half laughing and half mourning, (as in point to depart from her Maiden-head, but supposing it to be *Gisippus* that asked her) affirmed. Then did he ask her, if that she in ratifying that promise, would receive his Ring? whereto she consenting, put the Ring on her Finger, and unloosed her Girdle, and so they lovingly sunk down into the Bed together, where, what they did there, I leave to married mens imagination.

The morrow being come, *Gisippus* thinking it expedient that the truth should be discovered, assembled the Nobility of the City to his House, where a full Assembly being come, *Titus* made to them this following Oration.

Most noble *Athenians*, there is at this time shewed amongst you an example almost incredible, of the divine power of honourable Love, and therefore give

give due thanks to God, if there remain among you any token of the ancient Wisdom of your most Noble Progenitors. But I shall not stay you long in my preamble, but come to the matter. It is not unknown to you all wherefore I came to this City, and how that happening into the house of *Chremes*, I found there his Son *Gisippus*, of my own age, and in every thing so like each other, that neither his Father, nor any other man could discern of us the one from the other, but by our own means or shewing, insomuch as there were put about our Necks Laces of sundry Colours to declare our Personages. What mutual agreement and Love hath been always between us during this eight years that we have been together, ye all be witnesses, that have been beholders and wonderers at our most sweet Conversation, and consent of Appetites, wherein was never any discord or variance. And as for my part, after the Decease of my Father, notwithstanding that there was descended unto me very large Possessions, fair Houses, with abundance of Riches: also I being called home by the importunate Letters of my Allyes and Friends, which be of the most noble of all the Senators, offering me the advancement to the highest dignities in the Publick-Weal; as also the loving Letters from my tender Mother, wherein she accuseth me of unkindness for my long tarrying, especially now in her most discomfort; Yet could not all this once remove me from my dear Friend *Gisippus*, and, but by force, could not I, nor yet may be drawn from his sweet company, I choosing rather to live with him as his companion and fellow, yea, as his Servant, rather than to be Consul of *Rome*. Yet this my kindness hath he well requited, or, (as I may say) redoubled, delivering me

from the death, yea, the most painful death of all other. I perceive you wonder hereat, noble *Athenians*, and no marvel; for what Person should be so hardy to attempt any such thing against me, being a *Roman*, and of the Noble blood of the *Romans*; or who should be thought so Malicious to slay me, who (as all ye be my judges) never trespassed against any Person within this City: No, no, my Friends, I do not suspect any of you. I perceive you desire to know what he was that would presume on such an enterprise? It was Love, noble *Athenians*, the same Love, which (as your Poets feign) did wound the most part of the Gods; who constrained *Jupiter* to transform himself into a Swan, a Bull, and divers other likenesses. The same Love that caused *Hercules*, the vanquisher and destroyer of Monsters and Gyants, to spin on a Wheel, sitting amongst Maidens in Womens Apparel. The same Love that caused to assemble the Princes of *Asia* and *Greece* in the Fields of *Troy*. The same Love (I say) against whose Assaults may be found no resistance, hath suddenly and unawares stricken me to the heart, and that with such force, that I had immediately dyed, had not the incomparable Friendship of *Gisippus* holpen me: I perceive you would fain know who she is that I loved. I will no longer delay you, noble *Athenians*, it is *Sophronia*, the Lady whom *Gisippus* had chosen for his Wife, and whom he most intirely loved. But when his most gentle heart perceived, that my love was in a much higher degree than his towards that Lady, and that it proceeded neither of wantonness, nor any corrupt desire or fantasie; but in an instant, by the only look, and that with such fervency, as made me so captivated in *Cupids* thrall, that I desired Death rather than



than life; he by his wisdom perceived (as I doubt not but that ye now do) that it was the very provision of God, that she should be my Wife, and not his, whereto he giving place, and more esteeming true Friendship than the love of a Woman, whereunto he was induced by his Friends, and not by violence of *Cupid*, constrained as I am, hath willingly granted to me the interest that he had in the Lady; and it is I, *Titus*, that have really wedded her, I have put the Ring on her Finger, I have undone the Girdle of shamefac'dness, what will ye more? I have lain with her, confirmed the Matrimony, and made her a Wife.

This Oration, instead of applause, was received of the Auditors with a general murmuring, and disdainful looks on *Gisippus*; whereupon *Titus* proceeded thus.

I wonder (noble *Athenians*) what should make you thus to grudge at *Gisippus*, who knew he might find in *Greece* another Lady, as fair and as rich as this he had chosen; and one perchance that he might love better. But such a Friend as I was (having respect to our likeness, the long approved concord, also my Estate and condition) he was sure to find not one; also the Lady suffers no disparagement in her blood, nor hindrance in her marriage, but is much rather advanced (no dispraise to my dear friend *Gisippus*.) Also consider, noble *Athenians*, that I took her not, my Father living, when ye might have suspected, that as well her Riches as her Beauty should have thereto allured me, but soon after my Fathers decease, when I far exceeded her in Possessions and Substance, when the most notable men of *Rome* and of *Italy* desired my alliance; ye have therefore all cause to rejoyce and thank *Gisippus*, and not to be angry,

angry, and also to extoll his wonderful kindness towards me, whereby he hath won me and all my blood, such friends to you and your City, that ye may be assured to be by us defended against all the World: which being considered, *Gisippus* hath well deserved a Statue of Gold to be set on a Pillar in the midst of your City, for an honourable Monument in the remembrance of our incomparable Friendship, and of the good that thereby may come to your City. But if this perswasion cannot satisfie you, but that ye will imagine any thing to the damage of my Friend *Gisippus* after my departure, I vow to God, Creator of all things, that as soon as I shall have knowledge thereof, I shall forthwith resort hither, with the invincible Power of the *Romans*, and revenge him in such wise against his Enemies, that all *Greece* shall speak of it to their perpetual dishonour, shame, and reproach. And therewith *Titus* and *Gisippus* arose, the *Athenians* for the present dissembling their Malice, for the fear they had of *Titus*.

Soon after, *Titus*, being sent for by the Authority of the Senate and People of *Rome*, prepared to depart out of *Athens*, and would fain have had *Gisippus* to have gone with him, offering to divide with him all his Substance and Fortune. But *Gisippus*, considering how necessary his counsel should be to the City of *Athens*, would not depart out of his Countrey, though he most earnestly desired the Company of *Titus*.

Thus *Titus* with his Lady is departed towards the City of *Rome*, where, at their coming, they were, of his Mother, his Kinsmen, and of all the Senate and People most joyfully received. And there lived *Titus* with his Lady in Joy inexplicable, having by her many brave Children, and for his Wisdom and Learning was so highly esteemed, that there was

no

no Dignity or honourable Office within the City, that he had not with much favour and praise achieved and occupied.

But to return to *Gisippus*, who immediately upon the departure of *Titus* was so maligned at, as well by his own Kinsmen, as by the Friends of the Lady, which he, to their seeming, most shamefully abandoned, leaving her to *Titus*, that they spared not daily to vex him with all kinds of reproach that they could devise or imagine; and first, they excluded him out of their Council, and prohibited from him all honest Company; but not being therewith satisfied, they finally adjudged him unworthy to enjoy any Goods or Possessions left him by his Parents, whom he (as they supposed) by his indiscreet Friendship had so distained, wherefore they despoiled him of all things, and almost naked expelled him out of the City. And thus was *Gisippus*, lately Wealthy, and one of the most Noble men of *Athens*, for his kind heart, banished his own Country; where, as a man dismay'd, wandering hither and thither, finding no man that would succour him; at last remembring in what pleasure his friend *Titus* lived with his Lady, for whom he suffered these damages, concluded to go to *Rome*, and declare his misfortune to his friend. In short, with much pain, cold, hunger and thirst, he came to that City, where, enquiring for the house of *Titus*, at the last he came to it: but beholding it so beautiful, large and Princely, he was ashamed to enter it, being in so simple and mean Array; standing by therefore, that in case *Titus* came forth out of his House, he might present himself to him. He being in this thought, *Titus*, holding his Lady by the hand, came forth of his Palace, and taking their Horses to solace themselves,

selves, saw *Gisippus*, but beholding his simple Appa-  
rel, regarded him not, but passed forth on their way,  
wherewith *Gisippus* was so wounded to the heart,  
thinking *Titus* had contemned his fortune, that, op-  
pressed with mortal heaviness, he fell in a swoon,  
but being recovered by some that stood by, think-  
ing him to be sick, forthwith departed, intending  
not to tarry any longer, but as a wild Beast, to wan-  
der abroad in the World, and so passing forwards, he  
for weariness was constrained to enter into an old  
Barn without the City, where, casting himself on  
the bare ground, with weeping and dolorous crying  
he bewailed his fortune; but most of all accusing the  
ingratitude of *Titus*, for whom he suffered all that  
misery, the remembrance whereof was so intolerable,  
that he determined no longer to live in that  
anguish and dolour; and therewith drew his Knife,  
purposing to have slain himself: but the wisdom  
(which he by the study of Philosophy had attained)  
withdrew him from that desperate act. And in  
this contention between wisdom and will, fatigate  
with long Journeys and watch, or as God would  
have it, he fell into a deep sleep. His Knife (where-  
with he would have slain himself) falling down by  
him. In the mean time, a bloody Thief which had  
robbed and slain a man, was entred into the Barn  
where *Gisippus* lay, intending to lie there all that  
Night; who seeing *Gisippus* bedewed with Tears, and  
his Visage replenished with Sorrow, also the naked  
knife by him, judged that he was a man desperate,  
and so overwhelmed with grief, that he was weary of  
his Life; which the said Russian taking for a good oc-  
casion to escape, took the Knife of *Gisippus*, and  
putting it in the wound of him that was slain, put  
it all bloody in the hand of *Gisippus*, being fast a  
sleep,

sleep, and so departed. Soon after, the dead man being found, the Officers made diligent search for the Murtherer: at last, entring into the Barn, and finding *Gisippus* asleep, with the bloody Knife in his hand, awaked him, laying unto him the death of the man, and the having of the bloody Knife. *Gisippus* hereat nothing dismay'd, desiring death more then life, and to die rather by the Laws, then by the violence of his own hand; wherefore he denied nothing that was laid to his charge, but desired the Officers to make haste, that he might be shortly out of his life.

Quickly Report hereof came to the Senate, that a man was slain, and that a Stranger, a *Greek* born, was found in such form as is above mentioned; wherefore they forthwith commanded him to be brought into their presence, sitting there at that time, *Titus* being then Consul, or in other such like Dignity.

The miserable *Gisippus* being brought to the Bar with Bills and staves like a Felon, it was demanded of him, if he slew the man that was found dead? he nothing denied it, but in most sorrowful manner cursed his fortune, naming himself of all others most miserable. At last, one demanding of what Country he was, he confessed to be an *Athenian*, and therewith cast his sorrowful Eyes upon *Titus* with much indignation, breaking forth into sighs and abundance of tears. *Titus* now marking him very well, perceived it was his dear friend *Gisippus*, and thinking he was brought in despair by this misadventure, he rose out of the place where he sat, and falling on his knees before the Judges, said, that he had slain the man, for old malice that he bare to him, and that *Gisippus* being a stranger, and all  
men

might perceive that he was a desperate Person, who to abbreviate his sorrows confessed the act whereof he was innocent, to the intent that he would finish his sorrows with death, wherefore *Titus* desired the Judges to give sentence on him according to his merits. But *Gisippus* perceiving his friend *Titus* (contrary to his expectation) to offer himself to death for his safeguard, more importunately cried out to the Senate to proceed in their judgment on him, that vvas indeed the very offender.

Thus they of long time, with abundance of tears, contended which of them should die for the other, whereat all the Senate and People were wonderfully abashed, not knowing what it meant. Now it happened, that the Murtherer was in the prease at that time, who perceiving the marvellous contention of these two Persons, which were both innocent, and that it proceeded of an incomparable Friendship, was vehemently provoked to discover the truth: wherefore, breaking through the prease, and coming before the Senate, spake in this wise;

Noble Senators, I am here come to accuse myself, having lived a lewd Life for many years: It is not unknown to you that *Titus* is of noble bloud, and one approved to be always a man of excellent Vertue and Wisdom, and never was malicious. This other Stranger seemeth to be a man full of simplicity, and that more is desperate, for some evil which hath befallen him: I say to you, Fathers, they both be innocent; I am the Person that slew him who was found dead by the Barn, and robbed him of his moony; and when I found in the Barn this Stranger lying asleep, having by him a naked knife, I, the better to hide my offence, did put my knife into the wound of the dead man, and so all bloody laid it again

again by this Stranger. This was my mischievous device to escape your Judgment, whereunto now I remit me wholly, rather than this Noble man *Titus*, or this innocent Stranger should unworthily die.

The truth coming thus unexpectedly to light, caused a general acclamation of the People, and the Friendship betwixt *Gisippus* and *Titus* being declared, was published, extolled, and magnified throughout the whole City. The Senate consulting of this matter, at the instance of *Titus* and the People, discharged the Felon. *Titus* acknowledged his negligence in forgetting *Gisippus*, and having him home to his House, ( where he was vvith incredible joy received of the Lady vvhom he should have vvedded ) honorably apparelled him, offering him to use all his Goods and Possessions as his ovvn. But *Gisippus* desiring to be again at *Athens*, *Titus*, by the consent of the Senate and People, vvith a great Army vvent vvith him thither, vvhere he had delivered to him all those vvch vvcre causers of banishing and despoyling *Gisippus*, on vvhom he did sharp execution, and restoring to *Gisippus* his Lands and Substance, established him in perpetual quietness, and so returned unto *Rome*.

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*Of mount Ætna, and of the fiery irruption  
there in the year 1669.*

**Æ***Tna*, called by *Pindarus* the Celestial column, is the highest mountain of *Sicilia*, for a great space leisurely rising; insomuch as the top is ten miles distant from the uttermost Basis. It appeareth towards the East vvith two shoulders, having an eminent

eminent head in the middle. The lovver parts are luxuriously fruitful, the middle vwooddy, the upper rocky, steep, and almost covered vvith snow, yet smoaking in the midst like many conjoyning Chimneys, and vomiting intermitted flames, though not but by night to be discerned, as if Heat and Cold had left their contentions, and embraced one another. This burning Beacon doth shew her fire by night, and her smoke by day, a vvonderful vvay off: some adjudging the matter to be diminished by so long an expence, though our late times can evince the contrary. This is that place which the Poets did report to be the Shop of *Vulcan*, where *Cyclops* framed the Thunder-bolts for *Jupiter*, whereof *Virgil* doth make his Tract called *Ætna*. Under this Hill the Poets feign the Gyant *Enceladus* to be buried, whose hot breath fireth the Mountain, lying on his face: whereof thus the Poet *Virgil*.

*Enceladus*, with lightning struck (fame goes)

This mass o'revvhelmes: vvho under *Ætna* laid

Expireth flames by broken vents convey'd,

As often as he turns his vveary sides

All *Sicil* quakes; and Smoke Days beauty hides.

Into this Fiery Furnace it was that the Philosopher *Empedocles*, affecting Divine honour, withdrew himself privately from his Companions, and leapt in at the mouth thereof, but vvvas revealed by his Brazen Shoos vvwhich the fire had throvn up again.

—————*Deus immortalis haberi*

*Dum cupit Empedocles, ardentem fervidus Ætnam*

*Insiluit*—————

*Empedocles* to be a God desires,

And casts himself into the *Ætnean* Fires.

The extraordinary eruption of this Mountain hath been accounted very ominous, for so it did after  
the



the death of *Cæsar*, when not onely the Cities thereabout were damnified thereby, but divers in *Calabria*. And in the Year of the World 3982. hard before the Civil Wars of *Sicilia*, wherein threescore and ten thousand Slaves were slain by the Prators, it raged so violently, that *Africa* was thereof an astonisht witness. In the Year 1614. it ran down like a combustible Flood, which falling in a bituminous Soyl, where Wine and Olives grew, there seized, spoiling the Lands of two Barons in *Rindatza*. But the most prodigious was that Earthquake and Eruption in the Year 1669. which being so lately, we shall give you a full relation of it, as it was sent to His Majesty from *Naples*, by the right Honourable the Earl of *Winchelsea*, his Majesties late Ambassador at *Constantinople*, who in his return from thence visited *Catania*, and was an eye-witness of that dreadful spectacle.

May it please Your Majesty,

IN my Voyage from *Malta* to this place, wherein I have used all the diligence the Season hath given me leave, I touched at the City of *Catania* in *Sicily*, and was there most kindly invited by the Bishop to lodge in his Palace, which I accepted, that so I might be the better able to inform your Majesty of that extraordinary fire which comes from Mount *Gibel*, 15 miles distant from that City, which for its horridness in the aspect, for the vast quantity thereof, (for it is fifteen miles in length, and seven in breadth) for its monstrous devastation, and quick progress, may be termed an Inundation of Fire, a Flood of Fire, Cinders and burning Stones; burning with that rage as to advance into the Sea 600 Yards, and that to a mile in breadth, which I saw; and that which did augment my admiration was,

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to

to see in the Sea this matter like ragged Rocks, burning in four fathom water, two fathom higher than the Sea it self, some parts liquid and moving, and throwing off, not without great violence, the stones about it, which like a crust of a vast bigness, and red hot, fell into the Sea every moment, in some place or other, causing a great and horrible noise, smoke and hissing in the Sea; and thus more and more coming after it, making a firm foundation in the Sea it self. I stayed there from nine a Clock on Saturday morning, to seven next morning, and this Mountain of fire and stones, with Cinders, had advanced into the Sea twenty Yards at least, in several places; in the middle of this fire, which burned in the Sea, it hath form'd a passage like to a River, with its Banks on each side very steep and craggy, and in this Chanel moves the greatest quantity of this fire, which is the most liquid, with stones of the same composition, and Cinders all red hot, swimming upon the fire, of a great magnitude. From this River of fire doth proceed under the great mass of the stones, which are generally three fathom high all over the Country where it burns, and in other places much more; there are secret Conduits or Rivulets of this liquid matter, which communicates fire and heat into all parts more or less, and melts the stones and cinders by fits, in those places where it toucheth them, over and over again; where it meets with Rocks or Houses of the same matter (as many are) they melt and go away with the fire; where they find other compositions, they turn them to lime or ashes (as I am informed.) The composition of this fire, stones and cinders, are Sulphur, Nitre, Quick-silver, Sal-Armoniac, Lead, Iron, Brass, and all other Metals. It moves not regularly, nor constantly

ly down-hill; in some places it hath made the Valleys Hills, and the Hills that are not high are now Valleys. When it was night, I went upon two Towers in divers places, and could plainly see at ten Miles distance, as we judged, the fire to begin to run from the Mountain in a direct line, the flame to ascend as high and as big as one of the highest and greatest Steeples in your Majesties Kingdoms, and to throw up great stones into the Air; I could discern the River of fire to descend the Mountain of a terrible fiery or red colour, and stones of a paler red, to swim thereon, and to be, some as big as an ordinary Table. We could see this fire to move in several other places, and all the Countrey covered with fire, ascending with great flames, in many places, imoaking like to a violent Furnace of Iron melted, making a noise with the great pieces that fell, especially those which fell into the Sea. A Cavalier of Malta, who lives there, and attended me, told me, that the River was as liquid where it issues out of the Mountain, as water, and came out like a torrent, with great violence, and is five or six fathom deep, and as broad, and that no stones do sink therein. I assure your Majesty, no Pen can express how terrible it is, nor can all the art and industry of the World quench, or divert that which is burning in the Country. In forty days time it hath destroyed the Habitations of twenty-seven thousand Persons, made two hills of one, one thousand paces high a piece, and one is four miles in compass, as your Majesty will see by the draught; that I take the boldness to send herewith; it was the best I could get, but hath nothing of the progress into the Sea; the confusion was so great in the City, which is almost

‘surrounded with Mountains of fire, that I could not  
 ‘get any to draw one, but I have taken care to have  
 ‘one sent after me for your Majesty. Of 20000  
 ‘persons which inhabited *Catania*, 3000 did onely  
 ‘remain: all their Goods are carried away, the Ca-  
 ‘nons of Brass are removed out of the Castle, some  
 ‘great Bells taken down, the City Gates walled up  
 ‘next the fire, and preparation made all to abandon  
 ‘the City.

‘That Night which I lay there, it rained ashes all  
 ‘over the City, and ten miles at Sea it troubled my  
 ‘Eyes. This fire in its progress met with a Lake of  
 ‘four miles in compass, and it was not only satisfied  
 ‘to fill it up, though it was four fathom deep, but  
 ‘hath made of it a Mountain.

‘I send also to your Sacred Majesty, a Relation in  
 ‘Print, which the Bishop gave me, wherein the be-  
 ‘ginning is related, and severall curious passages. I  
 ‘most humbly beseech your pardon for the hinder-  
 ‘ing your Majesty so long from your better employ-  
 ‘ments: and I beseech you, Great Sir, ever to be-  
 ‘lieve I love and reverence your Person above all  
 ‘expressions, for I am

*Your Majesties most obedient*

*most humble and most faithful*

*Subject and Servant,*

**WINCHELSEA.**

*Naples the 27. of April.  
 7. of May, 1669.*

*The*

*The Relation that was sent Enclosed.*

ON Friday the 18th. of March, 1669. the Sun was observed before its setting, to appear of a pale and dead colour, which (being contrary to what it ever appeared before to us) struck no small terror into the Inhabitants, all objects appearing also of the same colour, with a Paleness received from that of the Sun. The same Night happened in this City as well as the whole Country hereabouts, a terrible and unusual Earthquake, whose strange and unequal motions, joyn'd with horrible roarings from *Monte Gibello*, exceedingly frightened the Inhabitants, but was so extraordinarily violent in the Country adjacent, that the People were forced to abandon their houses, and to flie into the Fields, to avoid the danger threatened them from the falling of their houses. The Village of *Nicolosi* was of all others the most dreadfully handled by this furious Earthquake, the Houses and other Buildings being shaken all in pieces, and buried in their own ruines; the poor People (who had preserved their lives by a timely flight, with such little of their Goods, as their hasty fears would permit them to carry out with them) continued a Night or two in the Fields, beholding with grief and astonishment the ruine of their Habitations: but observing that by these violent concussions, the Earth began to open in several places, and to threaten them with inevitable ruine, they fled, though with much trouble and amazement, to this City. These shakings of the Earth being so frequent and violent, that the People went reeling and staggering, with much difficulty, supporting one another from falling, insomuch as what

with their want of sleep, the pains they were forced to take in travelling, and the great terrour imprinted on them by what they had seen and suffered, they appeared at their arrival in this City as so many distracted people, wholly insensible of what they did.

This dreadful convulsion of the Earth was immediately followed on Monday, *March. 11* about 10 at night by three terrible Eruptions, much about the same time, and at a little distance one from the other.

These said Eruptions were observed to be on the side of *Monte Gibello*, about two miles beyond the Mountain, called *Mont Pilen*, from whence, with a terrible noise, it threw up its flames with such fury and violence about a hundred yards in height, its noise not roaring onely inwards from the belly of the mountain as before, but violently cracking like Peals of Ordnance or Thunder from the side of it, throwing out vast Stones, some of them of 300 pound weight, which being (as it were) shot thorough the Air, fell several miles distant from the place, whilst the whole Air was filled with smok, burning cinders, and ashes which fell like a fiery rain upon the Country.

In the mean time issued from the side of this prodigious mountain a vast torrent of melted and burning matter, which like an inundation drowned as in a flood of fire, the Country on this side of it.

This burning River ran down upon the mountain *Monpeleri*, which opposing its divers course, it divided it self into two streames, which encompassed the said mountain; one of them taking its way by *La Guardia*, the Convent of *Saint Ann* and *Malpasso*; the other by the Towns of *Onpileri* and *Falicchi*; which in few hours were wholly destroyed and lost,

not

not so much as any sign of them remaining, with several lesser Villages and Farms, and with them the famous Image of the blessed Lady of the *An-nuntiata*, which, though highly revered throughout the whole Island, esteemed the wonder of *Sicily* and the whole world, and to which the People with much devotion resorted in pilgrimage from the remotest Parts, was also swallowed up and consumed by this dreadful torrent.

This fiery and burning deluge immediately spread it self to about six miles in breadth, seeming to be somewhat of the colour of melted and burning Glass, but as it cools becomes hard and rocky, and every where in its passage leaves Hills and Pyramides of that matter behind it.

At the same time *Monte Gibello* from its top raged with dreadful flames, which with its noise and concussions of the earth still continuing, added not a little to the terrour of the People, who ran with cries and lamentations about the City and Country, expecting nothing but to be swallowed up or consumed by fire, having no other apprehensions but of death, and a general Conflagration.

The two torrents of fire forward destroying all things in their way, and by Wednesday, March 13. had on the West side branched it self into several streams and over-ran *Campo Rotundo*, *St. Pietro* and *Moltorbianco*, with *La Pitielli*, and *St. Antonino*; and on the East part ruin'd the lower part of *Mascalucia* and *Le Placchi*, taking its way towards this City.

On Tuesday the 14th. the Wind came Eastward, on which day fell abundance of Rain, which abated not the progress of the fire; which on the East side had from *Mascalucia* made its way to *St. Giovanni di*

*Galermo*, the lower part whereof it destroyed; and Passing on, seemed to threaten this City on one side; as did that on the West side the other.

As the fire approached, the Religious every where appeared with much devotion, carrying in Procession their Reliques, especially those of *St Agatha*, the famous Martyr of *Catania*, in which they reposed no small confidence, followed by great multitudes of People, some of them mortifying themselves with Whips, and other signs of Penance, with great complaints and cryes, expressing their dreadful expectation of the events of those prodigious fiery inundations.

Whilst the People were thus busied in their Devotions, and astonished by their Feats, news was brought to the Magistrates of the City, that a considerable number of Thieves and Robbers had taken the opportunity of this general distraction, to make a prey of the already distressed People, and that they had murdered several of them for their Goods; and that it was to be feared that the City of *Catania* it self might run some danger, from the great numbers of them which were about the Country, and from thence take their opportunity to get into the Town. Whereupon, consultation being had for prevention of further mischief from them, the Commander of the Castle was ordered with a considerable number of Horse, and a party of *Spaniards*, to secure the Country and City against these Robbers: who immediately sent out several parties with his Provost-Marshal, with order to seize upon all suspected Persons, and such as were not able to give a good account of themselves; and for such as were taken in the fact robbing, to execute them by Martial Law, without any further tryal: and accordingly caused



caused three pair of Gallows to be set up for their speedy Execution; one before the Gate *Di Aci*, a second in the Market-place, and a third before the Gate *Della Decima*, setting strong Guards upon the Gates of the City, and causing all suspected houses to be searched, an account to be given in of all Lodgers, and such Persons to be secured, as could any ways fall under a suspicion.

The poor People out of the Country being by this prodigious calamity stript out of all their Estates, and reduced to great extremity, fled most of them for refuge to this City, with great lamentations, moving the Charity of the Magistrates, who were readily inclined to give them the best assistance they were able; and the Citizens, moved by their complaints and sufferings, freely opened their doors, filling their Houses with as many of those distressed People as they could possibly receive; the Bishop and all Persons of Quality and Estate contributing largely for their support, till better order could be taken for the disposing of them.

The City of *Messina* also, and several other Cities (informed of this extraordinary calamity) sent hither large supplies of Provisions, offering their best assistance to this place, in case of extremity.

All the Elements seemed at this time to make War upon us, and to conspire together for the punishment of the Inhabitants: the Air was continually darkened with Clouds and Smoak, agitated by great and violent Winds, and oftentimes showed down great Rains, insomuch as the Sun from the beginning of these Irruptions, very seldom appeared to us, and when it did (with extraordinary paleness) for a little time only, and (as it were) abhorring so dreadful a spectacle) soon hid its face again under a thick cloud

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The Sea ran much higher than it was wont to do, and by his extraordinary roaring, and in some places overflowing its banks, added not a little to our consternation; the Land every where infested with Thieves, insomuch, that till by the extraordinary care taken by the Magistrates and Officers, severe Execution was done upon such as were apprehended in the fact, no Person was able to stir abroad without danger of his life; whilst the fire by this prodigious overflowing of the Mountain, threatened to take possession of all.

On Friday, the fifteenth, the stream of fiery matter which destroyed the lower part of *St. Giovanni di Galermo*, divided it self into two parts, one of its branches taking its way towards *Mosterbianco*, the other threatening the City of *Catania*; but this last was observed to move with the more slowness than before, having in twenty four hours time scarcely gained one mile.

On the eighteenth, being Monday, the Torrents being still seen to draw nearer to this City, the Senate, with *Monseigneur Camiluchi* the Bishop of this place, followed by all the Clergy, secular and regular, and an infinite number of People, went in solemn Procession out of this City to *Monte de St. Sofia*, carrying out with greatest Devotion their choicest Reliques, and upon an Altar erected in view of the Mountain, exposed them, where they celebrated Mass, and used the Exorcisms accustomed upon such extraordinary Occasions, all which time the Mountain ceased not as before with excessive roaring to throw up its Smoak and Flames with extraordinary violence, and abundance of great stones, which were carried through the Air, some of them falling within their view, though at ten miles distance from the Eruption; the

the ashes which proceeded from thence were scattered in great abundance, as well on this City as on the Countrey adjacent, every where in the Fields, with Cinders, and the heat of the said ashes, destroying the grals, which obliged the People to drive away their Cattel to a farther distance, which otherwise would have perished for want of food.

These streams of ruine daily crept nearer and nearer to this City, but by uneven and irregular motions, according as it was more or less supply'd from its Fountain; but on Wednesday, the twentieth, we perceived that that Branch of it which seem'd most to threaten this City from *St. Giovanni di Galermo*, was wholly extinguish'd, and the other which bent its course towards *Moſterbianco*, ran but slowly, and gave us some hopes that its fury also was near spent; but the other Torrent which had before overflown *Moſterbianco*, continued its motion with as much violence as ever, being in breadth above a Musquet shot over, but in probability, could not easily overflow to the Westwards, which was defended by its Rocky situation; another Branch which ran by *Santo Pietro* was observed to be much larger then the rest, and its stream more quick and active; but meeting with some opposition in the way, it made some stop, only sending out a Rivolet toward the East, about three or four yards wide, of its most subtile and active mater, which directed its course towards a small Village about a Furlong distance from its main stream, another Branch threatned *Campo Rotundo*, but bent its course Westward, toward the Farm of *Valcorrente*, where its fiery Body was scattered into several deep and Rocky places, without any considerable damage.

About this time we had hopes that the violence  
of

of this Eruption had been over, the Mountain not throwing out its flames with that violence as before, and its noise and roaring in a great measure ceased.

Those who at nearest distance took a view of the Mountain informed, that the top of it was fallen in, and the Mountain supposed to want near a mile of its former height; that the largest of the Mouths from whence these fiery streams were vented, was about half a mile in compass, but the view of this dreadful inundation carried such terror in it, as they were not able to express; from all these Mouths were vomited Rivers of a thick and fiery substance of Stone and Metals melted, whose depth was various, according to the several places it filled in its passage, in some places four, in others eight, twelve or fifteen yards and upwards; its breadth in some places six miles, in others much more; its flame like that of Brimstone, and its motion like that of Quicksilver, advancing ordinarily very slowly, unless where it was provoked by the addition of another Torrent, or some considerable descent. Wheresoever it passed, it left large heaps of its congealed matter, with which it covered and burnt the Earth, melting the Walls of Castles and Houses, throwing down and consuming all before it, nothing being found able to resist its force, nor any thing able to quench its burning, Water being observed rather to add to its fury; wheresoever it has passed, it hath left its dreadful marks behind it, levelling some Hills and raising others, so much changing the situation, that not the least trace of any Place or Town remains, nothing being to be seen but confused heaps of ragged stone, which yielding a noisom fume, strikes terror and astonishment to all that behold it

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On Friday the 22th, the Mountain again roared with much loudness, and threw up from its Mouth a vast quantity of matter, which formed two large Hills higher and larger than that of *Montolori*, with a large Bank of the same matter to the East, sending down a violent stream of its liquid matter towards *Malpasso*, much enlarging the former Current, and passing thence to *Campo Rotundo* and *Santo Pietro*, compleated the Ruins of those Towns, driving furiously towards *Mostra Bianco*, which it wholly ruined, from thence passing on to *Albanelli*, in four days space destroyed all the Gardens and Vineyards, with 63000 Vines.

From this time till the twenty fifth the Mountain continued silent, but then it burst out again with more force than ever before, its noise much louder, like Peales of Ordnance, and so forcible and lasting, as for twenty four hours it caused a shaking and trembling in our buildings, the Air so filled with Smoak and Ashes, as darkened the face of the Sky.

The Birds and Fowls about this time, either thorough want of Food, or the illness of the Air, which was corrupted with the noysome smells arising from these burnings, were observed to lie dead in all places.

On the twenty eighth, the grand Current was advanced near the City as far as the old *Capucins*, which struck so great a terrour into the People, that most of them left the City, only some Officers remaining with such Persons as were under their command, who secured and sent away the Magazine and all the Artillery from the Castle.

On Wednesday April the sixteenth, with an impetuous fiery Torrent it came towards *Sardanella*, where

where all the remainder of the Inhabitants of this City were Spectators of it, which resembled a River of melted and burning Brass, about ten Ells wide, running with swiftness to the Arch of *Marcus Marcellus*, a famous piece of Antiquity, and passing under it, ruin'd about six Ells of it, which was the breadth of the Current in that place: from thence it ran to *Madonno di Monserratto*, which it wholly destroyed: then falling down to *Madonna delle Grazie*, it entred in at one Gate, and passed thorough another, without any considerable hurt, and running through the Gate *Della Decima*, filled all the Plain *Di Schiara Vina*, where it was above six Ells deep. Then taking its way towards the Bulwark on the Sea side, under the Castle of this City, it ran by two Ells deep into the Sea; in which it has made its progress a mile in length, and as much in breadth, and is drawing towards the Gate of the Channel, which gives us great apprehensions lest it may that way invade the City itself: nor is there less danger on the side *Del Tindaro*, where there runs a great Torrent of the same active matter, which draws near, and seems to threaten the Walls, and is in that place about a mile in breadth, having overflowed and destroyed all the Gardens from the Gate *Della Decima*, as far as *Madonna delli Amellati*.

In this fiery Inundation eleven Towns were wholly overflowed, consumed, and lost, with all the Lands belonging to them, no footsteps of them remaining, many Towns ruin'd in part, besides several Castles, Farms, Gardens, Vineyards, and other places; the Town *Nicolozi* wholly ruin'd by the Earthquake, and other Towns ruin'd in part.

The reason of these fires is the abundance of Sulphur and Brimstone contained in the bosom of this Hill;

Hill, which is blown by the Wind, driving in at the Chops of the Earth as by a pair of Bellows, thorough which Chinks also there is continually more Fuel added to the Fire, the very Water administering an operative Vertue to the combustible matter; as wee see that Water cast on Coals in the Smiths Forge, doth make them burn more violently; thus described by *Lucretius*, translated by Mr. *Sandys*,

Hollow the Mountain is throughout, alone  
Supported well nigh with huge Caves of Stone.  
No Cave but is with Wind and Air repleet;  
For agitated Air doth Wind beget,  
Which heats the Imprisoning Rocks when hot it grows,  
The Earth chafte by his Fury; and from those  
Strikes forth Fire and swift Flame, it self on high  
It mounts, and out at upright Jaws doth flie:  
And Fire sheds afar off, far off dead Coals  
Transports, and Fumes in mystery Darknes roles;  
Ejecting Stones withal of wondrous size,  
All which from strength of struggling Winds arise.  
Besides, against the Mountains roots the Main,  
Breaks her swoln Waves, and swallows them again;  
From whence unto the summit of the Ascent  
The undermining Caves have their Extent;  
Through which the Billows breathe, and Flames out thrust,  
With forced Stones, and darkening Showers of Dust.

To which we may add that of the Poet *Ovid*,

*Ista bituminea rapiunt incendia mires,*

*Luteaque exiguis, &c.*

A rozen Mould these fiery Flames begin,  
And clayie Brimstone aids the Fire within:  
Yet when the slimy Soyl consumed, shall  
Yield no more Food to feed the Fire withal,  
And Nature shall restrain her Nourishment,  
The Flames shall cease, hating all Famishment.

West of this *Aetna* lieth the *Aolian* Islands, one of which, called *Strombolo*, burneth almost continually at the top like a Beacon, and exceeding clearly, so that by Night it is to be discerned a wonderful way

way. These places (and such like) are commonly affirmed by the *Roman* Catholicks to be the Jaws of Hell, and that within, the damned Souls are tormented. Mr. *Sandys* in his Itinerary relates, That it was told him at *Naples*, by a Country-man of ours, and an old Pensioner of the Pope's, who was a Youth in the days of King *Henry*, that it was then generally bruited throughout *England*, that Master *Gresham*, a Merchant, setting Sail from *Palermo*, (where then dwelt one *Antonio*, called the Rich, who at one time had two Kingdoms mortgaged unto him by the King of *Spain*) being crossed by contrary Winds, was constrained to anchor under the Lee of this Island. Now about mid-day, when for certain hours it accustomedly forbearcth to flame, he ascended the Mountain with eight of the Sailers, and approaching as near the Vent as they durst, amongst other Noises they heard a Voice cry aloud, Dispatch, Dispatch, the rich *Antonio* is a coming. Terrified herewith, they descended, and upon the Mountain again evaporated Fire. But from so dismal a place they made all the haste that they could, when the Winds still thwarting their Course, and desiring much to know more of this matter, they returned to *Palermo*. And forthwith enquiring of *Antonio*, it was told them, that he was dead; and computing the time, did find it to agree with the very Instant that the Voice was heard by them. *Gresham* reported this at his Return to the King. In *Gresham* himself, as this Gentleman said, it wrought so deep an Impression, that he gave over all Traffick, distributing his Goods, a part to his Kinsfolk, and the rest to good Uses, retaining only a Competency for himself; and so spent the rest of his Life in a solitary Devotion.

F I N I S.



